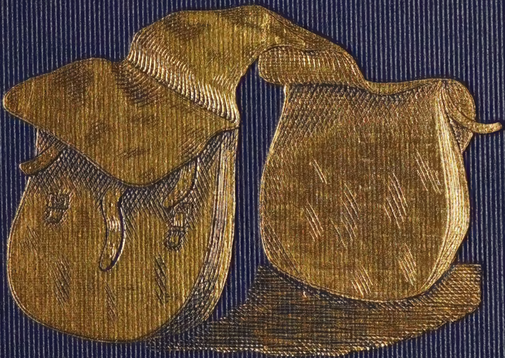
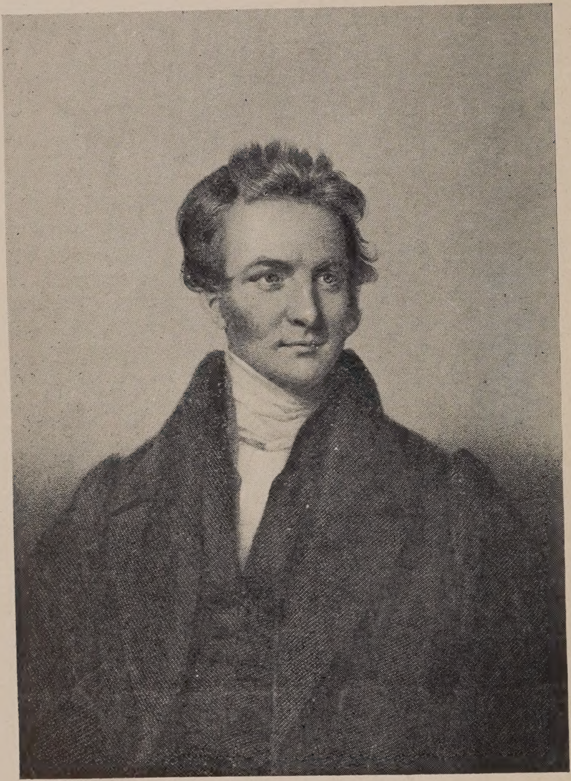


LIBRARY OF PRINCETON
FEB 7 1951
THEOLOGICAL SEMINARY

BX8251
S21
v. 1



EGERTON RYERSON, D.D.

From a painting by Gush in 1835

LIBRARY OF PRINCETON
FEB 7 1951
THEOLOGICAL SEMINARY

THE FIRST CENTURY OF METHODISM IN CANADA

VOL. I. 1775-1839

BY
J. E. SANDERSON, M.A.

"Thou shalt teach them diligently unto thy children."
—Deut. vi. 7.

TORONTO
WILLIAM BRIGGS
1908

Copyright Canada, 1908, by William Briggs.

Preface

In this narrative an effort has been made to compress within reasonable limits the most interesting and memorable events of early Canadian Methodism. It has not been thought necessary to trace its ancestry in other lands. The starting-point—Newfoundland—might be thought outside the legitimate sphere of Canadian church history, but the geographical and historical relations of the Island forbid its exclusion.

In attempting a record of the earliest years of any people or church, the annalist is apt to find a scarcity of material suitable to his purpose. By careful use, however, of all available aids, the author has endeavored to present, with somewhat of photographic adjustment and relation, a picture of those early days. The country, the people, the government, and secular life generally, influence in so many ways the Church's activities as to demand a place in the setting. Selection and condensation have been made the rule; parentheses, usually receptacles for the unnecessary, have been excluded; foot-notes and even references, except when important and admissible in the text, have been avoided. Brief synopses, with strict fidelity to the original, and indicated by single inverted commas, frequently take the place of lengthy articles. The publication of the " Stations " has seemed the most effective way of giving a comprehensive view of the enlarging field and the increasing laborers.

PREFACE

The author is greatly indebted to the Rev. Drs. Cornish, Crews, Withrow, Burwash, and Professor McLaughlin for careful reading of the MS., and helpful suggestions; also to several Conferences for sympathetic and encouraging resolutions.

To the people of Canada, and especially to Methodists, this volume is intrusted, with the hope that it will help to perpetuate the fervent spirituality which marked those early years; and that the Church God has so greatly honored in evangelizing and moulding power in the past may be ever true to its mission in spreading scriptural holiness throughout this great Dominion and the nations beyond.

Another volume, to complete the century, is well under way, and may be ready for publication in a year or two. To it will be appended a complete index for the two volumes.

J. E. S.

TORONTO, March, 1908.

PUBLISHER'S NOTE.

We desire to make grateful acknowledgment of the kindly assistance given us in many quarters in procuring photographs or other pictures of the pioneers of Methodism, and of early churches, to illustrate these pages. Lack of space forbids individual mention, and we can only express our gratitude in this general way. Some of the portraits we secured from a faded group picture of the Wesleyan Canada Conference of 1870, and these, we regret, are not as clear and distinct as we could wish. It is a matter of extreme regret that our extended inquiries failed to locate portraits of such worthy pioneers as Major Neal, William Losee, Darius Dunham, Calvin Wooster, Samuel Coate, Henry Ryan, Franklin Metcalf and others whose names are inseparably connected with the story of Canadian Methodism. Should any into whose hands this volume may fall chance to possess portraits of any of these "knights of the saddle-bags," we shall be glad to hear from them.

Introductory

Political changes—France—England—Conflicts—Germany—India—North America—Quebec—Treaty of Peace, 1763—Protestantism—Freedom—Methodism—Possibilities.

Great political changes preceded and prepared the way for the advent of Methodism in the New World. Over a large portion of the northern half of the continent France had claimed sovereignty almost from its discovery. Once, in 1629, was her sway surrendered to England, but speedily restored without any adequate knowledge or appreciation of the territory given up.

The variable fortunes of war effected marvellous and lasting changes in the destinies of North America. France and England, old-time rivals at home, were nothing loath to measure swords abroad. The middle of the eighteenth century found them buckling on their armor—France in alliance with Hungary, Saxony, Russia and Spain; England with Frederick of Prussia.

The famous battle of Rossbach, in 1757, shattered the French alliance and opened the way for the unity of Germany. The almost complete annihilation of the French army at Minden, in 1759, by Ferdinand, supported by Pitt with England's soldiers and gold, was a crushing disaster to an ambitious and over-confident people.

Far away to the East, in the marts and upon the plains of India, France had extended her commerce, filling her coffers and contemplating the expulsion of English traders. From her dream of conquest and opulence she was suddenly awakened, and her bright vision of supremacy dispelled, in 1757, by the appearance of Clive and his 3,000 upon the fatal field of Plassey, where France's 50,000 foot and 14,000 horse faltered and fled.

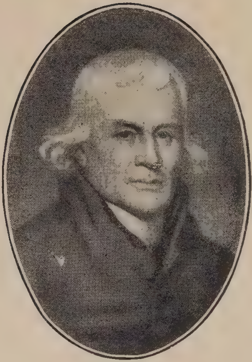
Not less decisively were the covetous schemes of France for possession of the New World foiled by English arms. William Pitt, the "Great Commoner," regretting England's long neglect of her North American discoveries, was aroused by defiant forts and infringements upon her colonies to withstand the arrogance of France and arrest her progress in the West as in the East.

On this errand he despatched Generals Amherst and Wolfe, with land and naval forces, in 1758. After the capture of Louisburg and Niagara came Wolfe's triumphant victory, September 12th, 1759, on the Plains of Abraham—the most decisive and far-reaching achievement thus far attending British arms in the West. Not the "impregnable citadel" of Quebec alone, but all the forts westward to the Mississippi fell into the hands of the British. The ambitious Gallic claim to boundless areas, and the prospect of Roman superstition overspreading the new continent, vanished forever. By the Treaty of Peace, 1763, England's possession of the vast territory from the Atlantic to the Pacific was confirmed and her supremacy in North America established. Thus wonderfully was the extension of Anglo-Saxon civilization and the benign influence of Protestant Christianity over the whole continent made possible. Within a few years and after many early successes Great Britain's formidable rival owned defeat in her boastful projects against European powers, saw her prestige and her arms together trodden under foot in India and her easily-acquired domains in North America suddenly wrenched from her grasp. Instead of blighting superstition and paralyzing intolerance overspreading Germany, we see an open Bible and the free institutions of Protestant Christianity swaying a united Empire; the millions of India acknowledging and appreciating the beneficent rule of Great Britain, and the vast continent of North America marked by the liberty and progress of the Anglo-Saxon race. The Seven Years' War, 1757-1763, issued in the triumph of popular liberty in Europe, and the freedom of Protestant Christianity, instead of the intolerance of Roman Catholicism, in America. In these political upheavings and their indisputable consequences we may well recognize the overruling of Divine Providence in evident preparation for future spiritual as well as material results. Even were these events not so designed, they signally favored the mission of Methodism in the Old World and prepared for its advent in the New.

The Union Jack is ever and everywhere the symbol of liberty for the bodies and the souls of men. It was fitting that freedom of conscience and all other human rights should be specially safeguarded in a new country. Pre-eminently was this prepared for and assured in this great North Land as the shackles of earlier days were snapped asunder.

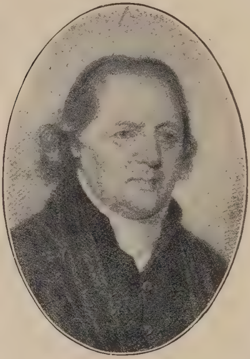
The ever-changing political institutions of France, the superstitious or atheistic notions of her people, indicate what might have been in the newer field. Canadians may rejoice that their grand inheritance, whose possibilities are as yet but dawning, did so early revert to its original discoverers and rightful owners, assured that, under Divine guidance, freedom, prosperity and happiness await their children and children's children to latest ages.

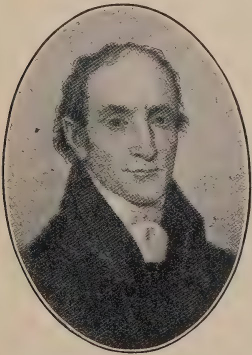
Lawrence Coughlan

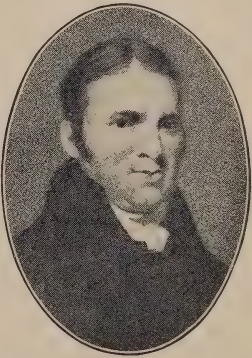

Bishop Asbury

Thomas Coke, D.C.L.

William Black


Freeborn Garrettson


William Bennett


Joshua Marsden

THE FOUNDATION BUILDERS

CONTENTS

CHAPTER PAGE

I. Methodism in the Eastern Provinces - - 13

II. Beginnings in Lower and Upper Canada - - 23

III. The Field Widens and the Workers Increase - 43

IV. The War Period - - - - - - 62

V. From the War to the First Conference in Canada - - - - - - - 75

VI. First Conference in Canada - - - 87

VII. Collision and Conciliation - - - - 99

VIII. Adjustments—Extension—New Settlements - 110

IX. Indian Missions—Prospective Independence - 122

X. Separation or Independence? - - - - 137

XI. A Canada Conference Organized - - - 145

XII. Second Canada Conference - - - - 165

XIII. The Ryerson-Strachan Controversy - - - 176

XIV. Steady Advance—Opposing Forces - - - 193

XV. Faithful Labors—Abundant Harvests - - 205

XVI. Separation and Independence - - - - 214

XVII. Education—Publishing—Temperance - - 228

XVIII. Higher Education—Equal Rights - - - 239

XIX. Consolidation and Extension - - - - 257

XX. Union with British Conference Proposed - 271

XXI. Energetic Activity in Prospect of Union - 281

CONTENTS

CHAPTER PAGE
XXII. The Union Consummated - - - - 302
XXIII. The Union Approved—Disquieting Efforts - 316
XXIV. Harmonious Co-operation, West and East - 329
XXV. Progress in both Provinces - - - - 351
XXVI. Canadian, American and English Interests - 371
XXVII. The English President's Administration - 379
XXVIII. Political Commotion - - - - - 394
XXIX. Canadian and English Sentiment - - - 409
XXX. Centenary Celebrations—Canadian Rights - 431

PORTRAITS

PAGE
Adams, Ezra - 88
Addyman, John - 446
Alder, Robert, D.D. - 308
Allison, Charles, F. Esq. - 400
Asbury, Bishop - 8
Bangs, Nathan, D.D. - 38
Bennett, William - 8
Black, John - 166
Black, William - 8
Bourne, Hugh - 446
Carroll, John, D.D. - 308
Case, Elder and Mrs. - 44
Caughey, James - 400
Coke, Thomas, D.C.L. - 8
Corson, Robert - 166
Coughlan, Lawrence - 8
Doel, John - 446
Dow, Lorenzo - 88
Embury, Philip - 14
Evans, Ephraim, D.D. - 400
Evans, James - 244
Eynon, John Hicks - 446
Finley, James B. - 244
Flint, Hon. Billa - 400
Garrettson, Freeborn - 8
George, Bishop - 88
Green, Anson, D.D. - 166
Harvard, William M., D.D. - 400
Heck, Barbara - 14
Hedding, Bishop - 166
Hurlburt, Asahel - 244
Hurlburt, Thomas - 244
Jacobs, Peter - 244
Jeffers, Wellington, D.D. - 308
Jones, Peter - 244
Jones, Richard - 308
Kilham, Alexander - 446
Lord, William - 400
Manly, John G. - 446
Marsden, George - 308
Marsden, Joshua - 8
McKendree, Bishop - 88
Pope, Henry - 88
Reed, Fitch, D.D. - 88

PAGE
Richardson, Bishop 382
Richey, Matthew, D.D. 400
Rose, Samuel, D.D. 308
Ryerson, Edwy M. 114
Ryerson, Egerton, D.D. *frontispiece*
Ryerson, George 114
Ryerson, John 114
Ryerson, William 114
Sanderson, George R., D.D. 446
Smith, Philander 166
Squire, William 166
Stinson, Joseph, D.D. 166
Sunday, John 244
Whitehead, Thomas 88
Wilkinson, Henry 308
Wood, Enoch, D D. 244

ILLUSTRATIONS

The grave of Paul and Barbara Heck 14
The home of William Trueman, Point de Bute 17
The house in which Barbara Heck was born 24
Barbara Heck's Bible 24
First Montreal Chapel 56
The Old Conger Chapel 57
Freeborn Garrettson's Saddlebags 74
First Methodist Chapel in Toronto 93
The "Old Red Meeting-house," Lundy's Lane 110
The "Red Meeting-house" Parsonage 110
"Warner's Meeting-house" 110
The Corwin homestead 110
Residence of the late Colonel Joseph Ryerson 114
Second Kingston Chapel 116
Second Methodist Chapel in Montreal 119
First Hamilton Chapel 125
The "Conference Church," Hallowell 146
Egerton Ryerson's home on the Credit Mission 196
The Book Room "Charter" 232
Ordination Parchment, Deacon's Orders, signed by Bishop Hedding 238
The Hay Bay Church 238
Wall Street Methodist Church, Brockville 252
Newgate Street Church, Toronto 288
Upper Canada Academy, Cobourg 385
The old Book Room, King St. East, Toronto 418

Methodism in Canada

CHAPTER I.

1765-1792.

METHODISM IN THE EASTERN PROVINCES.

Newfoundland—Coughlan—Conception Bay—Revival—Wesley—Others — Harbor Grace—Societies—Coke—McGeary—Nova Scotia—Treaty—Acadians — Colonists — Sackville — Wells—Trueman—Black—U. E. Loyalists—Barry—Baltimore—Garretson — Cromwell — Halifax—Itinerants—Members—Anderson — Allison — Conference — Virginia — Wray — Ordinations—Black—First chapel—Pointe de Bute—Second chapel — Sackville—Fredericton—More preachers—Wesley's death.

It was fitting that to the earliest transatlantic possession of England should come the first Methodist evangelist of the New World. On the tide of emigration, in 1765, Laurence Coughlan was borne to the rock-bound shores of Newfoundland. Inured to exposure and conflict as one of Wesley's preachers for ten years, he was prepared to battle with the hardships of Conception Bay. To the spiritual destitution of the new settlers in a strange land his sympathetic Irish heart was quickly open. Some five thousand were already there, of whom he wrote: "As to the Gospel, they had not the least notion of it. Drinking, dancing and gaming they were taught by the Europeans who came to fish."

For harvests of fish the island and its coasts had long been held as a preserve for Bristol merchants, but only recently had any settlement been permitted. With the removal of certain restrictions, many fishermen and others were attracted by the wealth of the waters and found there a home. Among these hardy adventurers Coughlan spent a year of earnest toil. Being desired to continue his ministrations, on the recommendation of Wesley he was engaged as a missionary by the Propagation Society.

About this time Barbara Heck and Philip Embury were starting the first Methodist society in New York. For two or three years Coughlan saw but small results from his labors, and was yielding to discouragement, when suddenly a very gracious outpouring of the Spirit came upon the people and many were converted. From far and near the settlers flocked to see the new evangelist and to hear his words of power. He was invited to distant places, and for some years witnessed much spiritual prosperity. In 1768 he reported eighty communicants, and two hundred some months later. To Wesley he wrote: "I can and do confess myself a Methodist. The name I love, and hope I ever shall. The plan you first taught me I have followed, both as to doctrine and discipline." Wesley's encouraging replies were much needed and highly prized. There were many adversaries. Even professing Christians sought to undermine his influence and thwart his efforts. Wearied with opposition, he returned home in 1773. By an attack of paralysis he was unfitted for further service. Other men entered into his labors and reaped the harvests. For a time the field was left to lay workers—Thomas Pottle, Pierre LeSueur, Arthur Thomey, John

Stretton, etc. Foremost among these was Arthur Thomey, an Irish merchant, one of Coughlan's first converts, who became a useful local preacher. John Stretton, whose parents were friends of Wesley in Limerick, reached Carbonear in 1770, became a member of one of Coughlan's classes, and boldly carried on the work at Harbor Grace. With his friend Thomey, he made preaching excursions around Trinity Bay and other places, seeing many converted and gathered into classes. John Hoskins, who first heard the Methodists in Bristol, 1746, sailed for Newfoundland in 1775, and while teaching at Old Perlican began singing Wesley's hymns and reading his sermons to the many Englishmen employed in the fisheries. He gathered a class, told his experience, and was soon preaching the glad message of salvation. His ordination being refused by the Propagation Society, though advised by Wesley, he continued his labors, visiting Trinity, Bonavista, Island Cove and other places, often opposed, but successfully gathering classes and building churches.

Though Coughlan when he landed in Newfoundland was a Methodist, he had ceased to be one of Wesley's preachers. After his engagement with the Propagation Society he received ordination from the Bishop of London; and though during his first year on the island he labored independently as a Methodist, he was thereafter a minister of the Church of England, but Methodistic in his teaching and practice. On his departure, however, some of his lay workers, with others who arrived, boldly declared themselves Methodists, met in classes, held love-feasts and maintained lay preaching. For so doing they were forbidden the use of some of the churches they had assisted in building. Despite increasing hostility they zealously stood by the work for some years. To the labors of these men we look as the real commencement of Methodism in Newfoundland, and may therefore date it from their consolidation of the work in 1774-5, when we "drew up rules as like Mr. Wesley's as we could."

Some of the laborers had died, others had removed, and the work seemed so beset with difficulties that in 1784 they asked Wesley to send them a minister. Wesley wrote Dr. Coke to visit them or send a preacher. He made the attempt, but failed to reach the island. In 1785 John McGeary was sent by Wesley.

NOVA SCOTIA, 1772-1791.

By the Treaty of Utrecht, 1713, Nova Scotia, then embracing New Brunswick and covering an area of nearly 50,000 square miles, was ceded to Great Britain. No great inducements were offered nor efforts made towards its colonization, but gradually a considerable population, largely French, took possession. As years passed, the predominance of the French and the intrigues of their priests led to rebellion against British rule and resulted in the Acadian expulsion of 1775—sympathetically commemorated by Longfellow. Emigrants from the British Isles and New England colonies were induced to settle upon the vacated lands, ample safeguards having been given for civil and religious freedom. Among the arrivals from England, 1772-75, were some Yorkshire Methodists, one of whom, Charles Dixon, purchased a large tract of land at Sackville; William Wells and his wife built a chapel at Thirsk; William Trueman made his home a centre for the itinerants and the nucleus of a numerous Methodist posterity; John and William Fawcett settled at Tantramar with sons and daughters-in-law, godly people of the old English stamp; John Newton, the patriarch of Cumberland; Thomas Scurr, esteemed for his piety; William Black, to whose "going from a place where he was much wanted" Wesley objected; William and Mary Chapman, whose memory remains as ointment poured forth; George Oxley, whose humble home became the spiritual birthplace of Nova Scotia's first itinerant, and a few others constituting the original germ-cell of Methodism in those provinces; and to them "belongs the honor of being the first Methodists of the Canadian Dominion."

THE HOME OF WILLIAM TRUEMAN, POINT DE BUTE
Built in 1799. Here William Black made his home in 1801-2

Among these families, meeting for fellowship and prayer, a gracious revival broke out, in 1779, near Amherst. One of the converts was William Black, Jr., son of William Black from Huddersfield, Yorkshire. The instructions, prayers and tears of his loving mother, who was taken from her family a year after their arrival in a strange land, prepared the way for her son's conversion and his future life of faithful service. He was then nineteen years of age, and became immediately earnest in efforts for the salvation of the whole family. Several of them soon joined him in the service of Christ. Opposition quickly arose but did not dampen his zeal. In many places his help was asked, and, enlisting a few like-minded young men, he went, his soul aglow with the words of his Master—"Freely ye have received, freely give." During the winter of 1780 he visited Tantramar, and the next year settlers on the Petitcodiac river, warning all to "flee from the wrath to come." Awakenings and conversions crowned his labors. During 1781 about two hundred were meeting in class in Cumberland county. Becoming of age, and convinced that the Lord had called him to leave all and preach the Gospel, he consecrated himself to the work. On the 18th of November, 1781, he set out to visit the scattered population of the province—then estimated at 12,000—the second Methodist itinerant in British North America. The Bible and Wesley's Hymns and Sermons were the companions of his travels and the material of his stirring exhortations. He visited Fort Lawrence, Sackville, Dorchester and Hillsborough on his way to the Petitcodiac river, the Word "taking deep root," and after eighteen days returned to Amherst with an encouraging report. In January he revisited these settlements, forming classes, holding love-feasts, laying the foundations of organic Methodism throughout his immense circuit.

These providential beginnings were just in time for the great influx of United Empire Loyalists from the United States in 1783. To each of the twenty thousand loyal sons of Britain seeking refuge among the forests primeval of the Eastern Provinces the Government made a free grant of two hundred acres. Among those who anchored at Port Roseway were a few Methodists from Old John Street, New York. The youthful evangelist met them with kindly greetings and the gospel message. He soon discovered, however, that loyalty to the King did not always ensure loyalty to the King of kings. Much of 1783 Black spent among his numerous societies in Cumberland, Liverpool and Shelburne. He preached at Halifax, Windsor, Annapolis, Cornwallis, and during the winter in Cumberland. John Mann and his brother James were enlisted as helpers; also Robert Barry, who was cheered in his work at Birchtown by a letter from Wesley promising a preacher, books and such assistance as he could render. Wesley wrote to Black of Dr. Coke's intended visit with one or two preachers. To make sure of a supply, Black set off and met Dr. Coke at the General Conference, Baltimore, 1784. Moved by Black's appeal, Dr. Coke ordained Freeborn Garrettson and James Oliver Cromwell for Nova Scotia. In February, 1785, they sailed for Halifax. In that city Garretson opened his mission, and Cromwell at Shelburne. Black, returning, preached in Boston, where so great was the interest awakened that thousands flocked to his ministry and he was detained several weeks in an extensive revival. Garretson zealously extended his labors throughout the province, braving danger and hardship, winning many souls for Christ. Black returned to his work at Cumberland and John Mann was sent to Liverpool.

The *First General Meeting* of the itinerants was held in Halifax, October 10th, 1786, in the expectation of greeting Dr. Coke. He had sailed from Gravesend, September 24th, with two preachers for Nova Scotia, but by furious gales was driven to the West Indies.

Black, Garrettson, Cromwell, William Grandine, John and James Mann took counsel together. They had gathered about 500 members—40 in Halifax, 60 at Horton, Windsor and Cornwallis; 100 at Annapolis, Granville and Digby; nearly 300 at Shelburne. In most of these places church building was begun. Cromwell left, and William Jessop was sent in his place. Halifax had suffered from Garretson's many calls to other places, and Black was placed in charge. Alexander Anderson, a student from King's College, Aberdeen, heard the Methodist preachers, was converted, and became very useful. Through his influence and the reading of Fletcher's Checks, John Allison, of Cornwallis, became a decided and influential fellow-worker. He represented Newport in the House of Assembly. John Black, a brother of William, was an active local preacher.

The *Second General Meeting* of the preachers, held in Halifax, October, 1787, was attended by Black, James Mann, Grandine and Jessop. Garrettson had been recalled. Tidings reached them of a very extensive revival in Virginia. Grandine succeeded James Mann at Cumberland, and Black entered upon a tour of the churches.

In May, 1788, the preachers met again in Halifax to greet James Wray, appointed by Wesley to superintend the work. He remained only a short time, and left for the West Indies. None of the other preachers having been ordained, Black and James and John Mann repaired to the Conference in Philadelphia, 1789, and were ordained by Bishops Coke and Asbury. The previous Conference had authorized the title of " Bishop." Black was appointed Superintendent, with headquarters at Halifax. Leaving James Mann in charge, he made an extensive tour, administering the ordinances. Returning in the autumn, he wrote: " How has God changed the scene since I came here in 1786! The Society is now eight times larger and eight times more spiritual." At the close of the year 575 members were reported.

At Point de Bute, N.B., a site for chapel and burying-ground was secured, and deeded to John Wesley and his successors, on the 18th of September, 1788. The name of James Wray, missionary, is on the deed. A stone chapel was built on that site the same year. It has the honor of being the *first Methodist chapel* in New Brunswick; the first, also, in what is now the Dominion of Canada. In the summer of 1790, at Sackville, James Mann opened the *second* Methodist chapel in New Brunswick.

Among the U. E. Loyalists who settled at St. John, N.B., were several Methodists. They were anxious for a preacher and had sent a request. A local preacher, Abraham John Bishop, of Jersey Island, volunteered for New Brunswick, arrived at Halifax, heard their call, and reached St. John, September 24th, 1791. His ability to speak French opened his way among French settlers. On the first Sabbath he formed a class, which soon numbered forty members. In a month he had another class of fourteen at Long Reach. Pressed with many calls, he wrote Dr. Coke for two preachers. Of the U. E. Loyalists the greater part belonged to the English Church; but Bishop's letters of introduction to the Governor opened his way among them. When William Black came, however, he was summoned before the magistrate and, having no license, was forbidden to preach.

In 1785 New Brunswick was made a separate province, with Fredericton as the seat of government. Among the British soldiers quartered there were some Methodists, who, when the regiments were disbanded in 1783, received and settled upon grants of land. In a few months Bishop had eighty members.

The New York Conference, in 1791, appointed several additional preachers to Nova Scotia and New Brunswick—Thomas Whitehead, William Early, Benjamin Fidler, John Cooper, John Ragan and James Boyd. These were followed by a few others later on, but owing to prevailing U. E. Loyalist sentiment many of them remained only a short time. In answer to Black's fervent appeals, Joshua Marsden, William Bennett, Thomas Oliphant and James Lowry were afterwards sent from England. Of these William Bennett proved the worthy associate and successor of William Black, and Joshua Marsden had the honor of opening the first Methodist church in the Bermudas.

Smith's "History of Methodism in Eastern British America" so completely covers the ground that only occasional references to this part of the vast Canadian field will be within the range of this work.

The year 1791 brings us to two memorable events—the death of the venerable Wesley, and the appointment of the first Methodist preacher to Upper Canada.

CHAPTER II.

1780-1805.

BEGINNINGS IN LOWER AND UPPER CANADA.

Quebec—Tuffey—The Hecks—Augusta—Niagara—Neal—Warner—Bay Quinte—Lyons—McCarty—Losee—U. E. Loyalists—Ernestown — Prince Edward — The first class — Roblin—Classes—Napanee—Detlor—First church—Dunham—Cataraqui — Augusta — General Conference — Coleman — Woolsey—Wild beasts—Keeler—Ostrander—First loaf—Hungry year — Incidents — Coate — Wooster — Quarterly meeting—Wildfire — Jewell — Dow — Sawyer — Anson — Herron — Pickett — Vanest — Madden — Tomkins — Rideau — Members—Draper—Crowell—Others—Bangs—Mohawk — Woods—Bay of Quinte—Dance—Whiskey—Indians—Fever—Conference — Thames — 600 miles — Oxford—Delaware—Mush and milk—Fever and ague—Long Woods—Detroit—Montreal—Mervin—Sawyer—Ruter—Quebec—Madden — Howe—Others—Slavery.

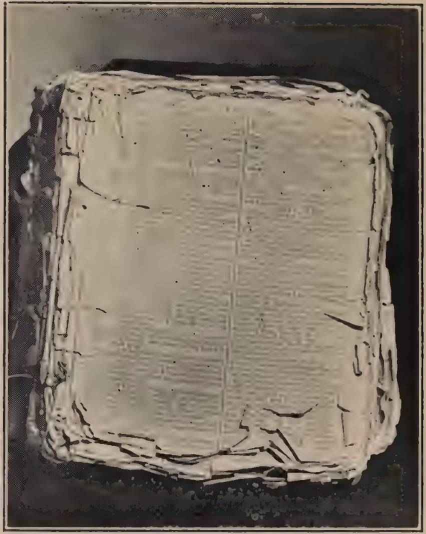
In 1780 a commissariat officer of the 44th Regiment, stationed at Quebec, a local preacher whose name was Tuffey, held services among the immigrants. He continued his efforts till 1784, when, the war being over, his regiment was disbanded and he returned to England. Many of his comrades remained in the country, and probably continued his work.

Paul and Barbara Heck, John Lawrence and his wife—the widow of Philip Embury—and her son, Samuel Embury, part of a small company of persecuted Protestants from the valley of the Rhine who found refuge in Ireland and accepted the teachings of John Wesley. In 1760 they crossed the Atlantic and assisted in founding Methodism in New York. After a few years there, a short stay and some good work near Lake Champlain about 1775, they removed to Lower Canada, and in 1785 to the township of Augusta, lot 4, 3rd concession. There they formed themselves into a class, with Samuel Embury as leader. Near his home a church was built, since known as the "Old Blue Church."

Another British soldier, George Neal, a major of cavalry, after the example of Webb in New York and Tuffey in Quebec, opened his commission at Niagara. He had been most wonderfully spared when his regiment was all cut off, and promised the Lord that he would serve Him. After the war, by the preaching of Hope Hull, he was reminded of his vow. In a dream a two-edged sword, bearing the name of Wesley, was given him. He joined the Methodists, began to preach, and was received on probation for the ministry in the United States. But his health failed, and he was obliged to desist. In 1786 Major Neal crossed the Niagara to take possession of lands granted him as a British officer. As a true Methodist and a zealous local preacher, he visited the scattered inhabitants, preached in their houses and continued his efforts for some years. So earnestly did he denounce prevailing vices that some of the baser sort, exasperated, resorted to violence. Many, however, were converted, and the way was prepared for the regular ministry. Among the many young converts gathered into classes and well reported of in after years was Christian Warner, who had entered the army in 1777 and drawn land in the township of Stamford. He was made a leader, an office he worthily held until his death in 1833—"a pious, useful and steadfast man."

The Rev. George Ferguson tells of meeting many persons in 1812 who ascribed their conversion to Major

THE HOUSE AT BALLINGRANE, IRELAND, IN WHICH
BARBARA HECK WAS BORN



BARBARA HECK'S BIBLE
From the original now in the possession of Victoria
University

Neal; others, also, on the Long Point circuit, where he had the great pleasure of meeting the venerable man who was the first to raise the Gospel standard on the Niagara frontier, and who, though in his seventieth year, with silver locks, was still eloquently proclaiming the heavenly message.

As these pages were going through the press we received the following particulars from the Rev. William H. Garnham, B.A., of Port Rowan:

"It was only on April 1st I discovered that Major Neal spent a considerable portion of his life and died in this neighborhood.

"After receiving your letter I walked out to what is called the Backus Burial-ground, and found his grave and also that of his wife. The inscriptions on the tombstones, which are unpretentious, are quite plain. The graveyard is very much neglected, but I hope to have it put in better shape.

"Major George Neal was born in South Carolina in 1750. He joined the British Army at the time of the Revolutionary War and became a major. At the close of the war he returned for a time to his native State and was engaged as a school-teacher. One night in his sleep he imagined he was giving orders to his men at the front, and was overheard by the people with whom he boarded. He soon found it expedient to leave that region. He proceeded first to Halifax, thence to Dundas and subsequently to Lyons' Creek, where he bought or built a grist-mill. Then, feeling it was his duty to preach the Gospel he rented the mill and started his work. After the taking of Fort George by the Americans he sold his mill and came westward to what was formerly Cope's Landing, on Long Point Bay, now the village of

St. Williams, where he purchased two hundred acres of land.

"Major Neal had three daughters. The eldest, Desire, married Adam Procunier; the second, Mary, married Capt. Elijah Hazen, in 1817, and had a numerous family; the Rev. George Neal Hazen, B.A., of Goderich, is one of their descendants. The youngest daughter, Esther, married Col. John B. Hutchinson, with whom Major Neal and his wife lived, a short distance north of Port Rowan, until their death."

Since writing the above we received a letter from Mrs. C. McConkey, of Bayham, Ont., a great-granddaughter of Major Neal, enclosing a clipping from the Aylmer *Express,* of December 24th, 1889, from which we glean particulars of the discovery of the graves of Major and Mrs. Neal. The article reads as follows:

"In last Saturday's issue of the *Mail* Mr. A. H. Backus, of this place, gives an account of his discovery in Walsingham recently of an old marble headstone in the old family burying-ground in that township. It was at the base of the trunk of a tree and almost completely hidden from view with roots and grass. When cleared away the following inscription was found: 'In Memory of the Rev. George Neal, a major in the British Service during the American Revolution, and the first Methodist Preacher in Canada West; who died Feb. 28, 1840, Aged 90 Years.' Close beside it stood another slab with the following inscription: 'In Memory of Mary, wife of Rev. Geo. Neal, who died July 6th, 1841, aged 80 years and 11 months. She belonged to the first Methodist class in Canada West.' Mr. Backus removed the grass, roots, etc., out of respect for the memory of the departed, and found the graves in a first-class state of preservation. From some of the oldest residents in that neighborhood Mr. Backus learned that the Rev. Neal was a man of letters, very powerful, and weighed about three hundred pounds."

Another starting-point was the *Bay of Quinte,* whither, in 1788, came a young school-teacher named Lyons. He began his work in Adolphustown, and being an exhorter he visited and prayed with the families, awakening an interest which led to several conversions.

About the same time James McCarthy, an Irishman, who had been converted under Whitefield in the United States, entered Canada at Kingston. Reaching Ernestown, and finding some Methodists, he held meetings in their houses. Not being of the Church of England, he was opposed and arrested, but released on Robert Perry giving bail for his appearance at Kingston. By the sheriff he was quickly dismissed, but his enemies had him secretly conveyed down the river and what became of him could never be found out.

The year 1790 was made memorable by the coming of William Losee, the *first regular Methodist preacher* in the territory named the next year Upper Canada. He was a probationer in the New York Conference, authorized by Freeborn Garretson, his Presiding Elder, to visit the North country. He crossed the St. Lawrence in January, 1790, and preached as he journeyed through Matilda, Kingston and on to Adolphustown, where he found some of his former U. E. Loyalist friends and preached in their houses. Losee was about twenty-eight years of age, an earnest, awakening preacher; and, though afflicted with a shrivelled arm, was a fearless horseman. On leaving, after a few months, he was the bearer of an earnest request to his Conference for a preacher. By the next Conference, at Albany, N.Y., Losee was appointed to Kingston and the Bay of Quinte country.

In the year 1791 the Province of Quebec was divided into Upper and Lower Canada. The population of the Upper Province was computed at 20,000. About one-half of these were U. E. Loyalists, who in loyalty to their King had abandoned their homes in the United States and entered Canada amid untold hardships and privations, settling along the St. Lawrence and upper lakes, resolved to brave the perils of the wilderness under the flag they loved.

In February, 1791, Losee was on his new field taking up appointments in Kingston, Ernestown, Fredericksburgh, Adolphustown and Prince Edward. The Word was received with gladness and the saved of the Lord were many. In the house of Paul Huff, Adolphustown, on the Hay Bay shore, he formed his first class. Another house in which he held service was that of Mrs. Roblin, whose husband, Philip, had died in 1788. Her son John was among the penitent seekers of salvation. He was soon earnestly warning his young associates, whose leader he had been in many frivolities, and in time became a highly-esteemed local preacher.

In Ernestown a second class was formed, February 27th; and the third, in the house of Samuel Detlor, March 2nd—the day on which the venerable founder of Methodism closed his eyes in death. Thus was the great work which Wesley had so successfully carried on in the Old World being started in the New—the rooting of a vigorous offshoot whose abundant fruitage may be no small share of his crown of rejoicing. At the time of Wesley's death societies had been formed throughout Great Britain, the Isle of Man, the Norman Isles, the United States, the West Indies and the British American Provinces, the members numbering about 120,000 and the preachers over 500.

Early in 1792 the congregation at Hay Bay prepared for the building of a church, "thirty by thirty-six feet, two stories high, with a gallery." The subscription list of the first Methodist Church in Canada is worthy of preservation. Some of the names have become historic: Paul Huff £10, Peter Frederick £4, Elizabeth Roblin, £12, William Casey £7, Daniel Steele £3 10s., Joseph Ellison £5, William Green £1, William Ruttan £10, Solomon Huff £2, Stephel German £2, John Green £2, Peter Ruttan £4, Joseph Clapp £5, John Bininger £1, Conrad Vandusen £15, Henry Hoover, £8 10s., Casper Vandusen £2, Arva Ferguson £3, Daniel Dafoe £2, Andrew Embury £2, Henry Davis £4, William Ketcheson £2. Considering the scarcity and value of money at that time, these subscriptions were a worthy beginning and an example for all time. The descendants of many of these families are still resident in the vicinity and have not forgotten the church of their fathers.

In May of the same year Losee undertook the building of a second church, in Ernestown. Among the principal helpers were James Parrot, John Lake, Robert Clarke, Jacob Miller and others. So soon as the churches were closed in, without doors or internal finishing, they were used for worship. Unpretentious as they were, they were the typical precursors of the thousands which are to-day the "bulwarks of our land." Several of the early members became exhorters and local preachers—John Roblin, Stephel German, Daniel and Matthew Steele, etc. The expanding work, extending into six townships, with 165 members, called for an ordained minister, and at the next Conference Darius Dunham was appointed. The old name of the eastern part of the circuit—Cataraqui—was applied to the whole.

On Saturday, September 15th, 1792, Dunham held his first Quarterly Meeting in Mr. Parrot's barn, Ernestown. On Sunday there was a general gathering of the members from many townships for the love-feast and sacrament of the Lord's Supper—the first administration by a Methodist minister in Upper Canada. It was a refreshing season, worthy of grateful commemoration by the multiplying hosts of our Zion. Dunham entered the work as a probationer in 1788, and, having heard Losee's account of Canada and the call for an ordained man, volunteered and for seven years labored in the new field. He was a man of strength, in mind and body; no such voice as his had before resounded through Canadian forests. His bold rebukes and faithful admonitions caused many to tremble. Annoyed by an infidel's attempts at ridicule, he turned his eyes upon him and with withering scorn exclaimed, "Shall Christianity and her votaries, after passing through fire and water, after vanquishing priests and philosophers—shall the servants of God be frightened by the braying of an ass!"

When bantered by a newly appointed magistrate for riding a fine horse instead of an ass, as did his Master, Dunham retorted with an excuse for not following so good an example because "the Government had made up all the asses into magistrates."

Overhearing a young woman ask her companion if she would join the church, and the reply, "I don't care if I do," Dunham quickly advised, "You had better wait until you do care."

A young man had a grudge against Dunham because of the conversion of his wife, and came to the house where he lodged with an axe. By the calmness of the preacher and the intervention of the host and hostess the infuriated husband was subdued to penitence and soon converted.

Losee was sent to open up a circuit by the St. Lawrence in the townships of Elizabethtown, Augusta, Edwardsburgh, Matilda, Williamsburgh, Osnabruck and Cornwall. By some misadventure the circuit was called "Oswegotchie," a name imported from across the river. It was Losee's good fortune to enter into the work of his fore-runners, Barbara Heck, Samuel Embury and other Palatine settlers, many of whom were there to greet him. There were also disbanded soldiers, Scotch and German, U. E. Loyalists and other newcomers, among whom Losee gathered a harvest of souls. By the end of his second year he reported 255 members, including such names as Peter Brouse, John Van Camp and others of renown.

On his former circuit a young lady of estimable qualities had awakened Losee's admiration. On his removal his full-fledged successor proved a more successful suitor, and before Losee was aware had won the idol of his heart. Though he sought solace by a return to his own country, his deep grief cast its shadow over his future career; but his attachment to the people of his choice and his devotion to the work of God continued steadfast to the end of life.

The first General Conference of the Methodist Episcopal Church was opened in Baltimore, November 1st, 1792. The whole work in Canada seems to have been left to Dunham, with such local assistance as he could secure. The name of the Kingston circuit was changed to Cataraqui. There was an apparent loss of seventeen members.

In 1794 "Elder" Dunham and James Coleman were appointed to the "Lower circuit," and Elijah Woolsey to the "Upper." Coleman, of Presbyterian parentage, converted under the Methodist ministry, was called into the itinerancy in 1791, at the age of twenty-five. Three years later he volunteered for Canada and started with Woolsey. Fifteen nights in succession they went ashore and built fires to keep away the wild beasts. Their rations sank to a cracker a day. For five years Coleman labored unsparingly in his new field and won many souls.

Woolsey had travelled but one year when, in 1794, he courageously offered to accompany Coleman into the northern wilderness. Arriving at a house as the people were gathering for service, his thoughtful hostess showed him into her buttery for lunch. Before he could finish his hasty meal, she shouted, "Brother Woolsey, the house is full of people!" "I will be out and at them in a minute," said he; and he was, with right good effect. His Canadian friends were much taken with "the young stranger," and were loath to lose him the next year.

In 1795 Coleman was appointed to the Eastern circuit, Elijah Woolsey and Sylvanus Keeler to the Bay Quinte, and Dunham to Niagara—the three circuits having a membership of 483. Keeler was converted in Elizabethtown, and in 1795 entered the ministry. Though lacking early education, he applied himself so diligently that he became an effective preacher. He was also a good singer, his voice clear, melodious and strong. He was often away from his wife and children for months at a time. Their claims and necessities compelled his early location, but he continued to labor for the Master, was the instrument of much good and after a few years re-entered the itinerancy.

A sample of pioneer privations and expedients is given in the experience of Mr. and Mrs. Andrew Ostrander, who settled near Niagara. They were eager for a loaf of wheaten bread from their first harvest. As there was no mill, he pounded the grain but knew not how to remove the bran. His wife's resourceful genius came to the rescue. Remembering her old Sunday bonnet, not needed in the woods, she ripped out the lining, and taking the coarse millinet used in shaping, she stretched it over a hoop, sifted out the bran, then joyfully and thankfully they ate the first loaf from wheat of their own sowing. Mrs. Ostrander lived to be one hundred and four years of age and died in 1864—a Methodist for more than threescore years and ten.

Many new settlers had at times to subsist on nuts, leeks, greens and the bark of trees. Destitution was extreme in the "hungry year"—1793-4—when hundreds barely escaped starvation.

A few extracts from a sketch of those early times, written by Mrs. Harris, daughter of Mr. Samuel Ryerson and niece of Egerton Ryerson, may give some idea of the hardships encountered by U. E. Loyalists and other settlers:

'It would be much easier for a family to go from Canada to China now than it was to come from New York to Canada then. A boat must be purchased, large enough to hold family and goods, groceries, farming implements, pots, tools, etc., yet not too large for the portages. On my father's arrival at Niagara he was advised to settle at Long Point. The heavy bateau was transported from Queenston to Chippewa, twelve miles, and they were twelve days making one hundred miles. After a scrutiny of many miles the boat was run into a small creek, a tent spread, and preparations made for a house. Of six men hired in New York and paid in advance, five deserted at Niagara. Father and son were prostrated for weeks with lake fever. When recovering, a flock of wild turkeys supplied food for many days. Other men in quest of land arrived and helped to build the house, in which my mother felt as if in a palace. A cow was bought, goods collected—ready for cold weather. Long Point now boasted four inhabitants in twenty miles along the shore. Travellers came almost nightly for a lodging. My father had brought flour and salt pork; wild turkey and partridge were easily bagged; ducks could be shot from our door. The cow browsed upon the maples, and was tied at the door by night for safety from the prowling wolves and bears. With early spring came sugar-making, planting potatoes and sowing of maize. Raccoons, squirrels and bears destroyed the grain and the settlers had to depend upon the Indians for bread. There was no mill nearer than the Short Hills, seventy miles distant. Lucky was the family that owned a coffee-mill in 1797. In one of these my father's men, getting out timber for building a mill, ground the maize at night for next day's meals—johnny-cakes, mush and milk. My father put up two or three small log-houses for the poor people whose labor he required. Wolves were the pests of the country, ever on the watch for the settlers' stray sheep. For clothing all had to depend on flax and deer-skins. Wives and daughters learned to weave. The pedlar's pack, with print or muslin at eighteen shillings a yard, shawls, handkerchiefs and stockings, tape, pins and needles, at similar prices, was like the opening of a show-room to-day.'

In 1796 Samuel Coate and Hezekiah Calvin Wooster took the places of Keeler and Woolsey. Calvin Wooster, as he was commonly called, began his "brief but powerful ministry" in New England, and after two years volunteered for Canada. Three weeks he spent on the way, lodging every night under the trees, and arrived at Bay Quinte in time for Quarterly Meeting. 'After preaching on Saturday,' says Nathan Bangs, 'while the Presiding Elder, Darius Dunham, withdrew with the official brethren, Wooster remained to pray with some under awakening. The power of the Most High seemed to overshadow the congregation. Many were filled with joy unspeakable, and others prostrated on the floor. The Presiding Elder, returning, gazed in silent astonishment, then began to pray God to stop "the raging of the wild fire." Wooster knelt beside the Elder, whispering, "Lord, bless Brother Dunham! Lord, bless Brother Dunham!" Soon Dunham fell prostrate, and received a baptism of the very fire he had so deprecated.' This was the commencement of a revival which spread through the whole province.

The people were ever telling of Wooster's doings. Looking with yearning tenderness upon a young but unconverted couple presenting their child for baptism, he asked if they would not first give their own hearts to Him who had given them that lovely child. As they answered in tears, he asked all present to join him in prayer for these parents. Then with living faith they consecrated their babe to God.

Two years of very effective but exhaustive labor in Canada ended Wooster's ministerial work. His lungs were weak, his voice broken, and in June, 1798, he went home to die. On his way through the township of Durham he was the means of the conversion of three young men, who became preachers. He lingered until November 6th, "an example of patience and resignation, strong in the faith and love of Jesus."

The mantle of the first ascending Canadian itinerant rested upon others who entered into his labors. The widespread revival he was the means of initiating raised the membership in 1797 to 795 and the next year to 899.

In place of the lamented Wooster came Michael Coate. At the Conference of 1799 Joseph Jewell was made Presiding Elder. Lorenzo Dow was sent "to break up new ground" in Lower Canada, but soon left for Ireland. There was an increase of about 100 members for the year.

In 1800 Dunham located, Samuel Coate was removed, Keeler re-entered, and four new men arrived—Joseph Sawyer, William Anson, James Herron and Daniel Pickett. The year closed with 1,159 members. The erection of a church on the Niagara Circuit was undertaken in 1801 by Joseph Sawyer, aided by Christian Warner, in whose house the services had been held for several years. It was known as *"Warner's Meeting House"*—near the present village of St. David's.

In 1802 Joseph Jewell attended the Conference in Philadelphia and secured some recruits—Peter Van Nest, Nathan Bangs, Thomas Madden and Nehemiah Tomkins. Van Nest was sent eastward. One of his first efforts was to reach a settlement on the Rideau—fourteen miles, without road or track. He secured a guide, but guide and preacher were soon lost in the woods.

Taking his own course, Van Nest struck an Indian trail and in a wigwam was taken care of until next morning, when he was sent on his way with a fine leg of venison. Another time he travelled twenty miles, seeing plenty of wolves but no house. On the Bay of Quinte circuit, to reach an appointment he had to travel thirty-four miles through the "Mohawk Woods," without a stopping-place. In summer he halted half-way, where the Indians had camped, to let his horse feed; in winter he carried oats in his saddle-bags and fed them on the snow. Once he led his horse three miles over the Bay of Quinte on the ice; the next morning there was no ice to be seen. "Thus the Lord saved me from many dangers, seen and unseen. Glory be to His holy name for ever!" After a meeting on the Long Point circuit, a genteel-looking man asked him to preach in his house—a tavern, with a large ball-room. "Sir," said Van Nest, "you don't want meetings in your house, and the Lord knows you don't!" On his way home he said to himself, "How did that man read my heart?" He was converted, sold no more whiskey, and gave his ball-room for worship.

Nathan Bangs came to Canada as a teacher and surveyor. Under the earnest preaching of Coleman and Sawyer he was converted. In 1802 he was asked by Presiding Elder Jewell to assist him. After brief training he was sent to develop a circuit around Long Point. He became so discouraged that he determined on leaving, but by the flooding of the Grand River he was prevented. His way brightened, conversions were multiplied, and a general revival throughout Niagara and Long Point circuits, with an increase of three hundred, reconciled him to being received at Conference. His next circuit was the Bay of Quinte, for which he set off, October 17th, with his Presiding Elder. Through mud and water they reached York, then out Yonge Street to an appointment next evening, where Bangs was desired to remain a few days.

On the way east his horse died. A gentleman offered to lend him one if he would stay and preach. This he did, and went on his way rejoicing. He found the settlements few, the roads very bad, the people poor and little inclined to religion. From house to house he visited, preached in school-houses and barns, the crowds sitting, standing, applauding or objecting, according to the easy ethics of primitive life, and requiring skilful generalship with lively hymns and earnest words to win attention. But many an arrow went home and extensive revivals resulted. At one of his services some of the baser sort, enraged by the preacher's forcible denunciation, resolved to waylay him. He was delayed, however, and an innocent neighbor encountered their rage. "Thus God saved me from the ravening wolves." He often carried oats for his horse, tied him to a tree, and slept where he could. "But God was with me, blessing my own soul and the people." One Saturday night he came to a stream he could not cross. Making his way to an Indian trader's house, he sought help, but in vain, as a dance was coming on. He was asked to stay, and the woman of the house kindly gave him supper. He was soon surrounded by a group of curious listeners, and the dance might have been forgotten had not the master of ceremonies rallied his guests. By midnight he had the friendship of the trader and an interesting audience. Then the Indians claimed a share of his attention, with the trader as interpreter, ending with the Chief clasping the preacher in his arms, begging him to

NATHAN BANGS, D.D.

come and tell these things to his people. But whiskey was at work also, and had it not been for Bangs' mediation the giddy mirth might have had a fatal ending. Next morning, with assistance, he crossed the swollen stream, wondering at the experiences of the night, and reached his appointment.

Steadily he rode, visited and preached until autumn, when an epidemic of typhus fever called him among the sick and the dying. He was seized himself by the dreadful malady, and attributed his recovery to his drinking freely of a pail of water sedulously forbidden. After lying for seven weeks he was so enfeebled and broken in voice that for months he was unable to preach, and his power of speech was marred for life.

After two years of hard work on the slender allowance of twenty dollars a quarter, he left the Bay of Quinte circuit for the New York Conference. On his way he visited his aged parents and preached in their house. Another stopping-place he found on the Hudson, in the beautiful home of Freeborn Garretson, whose wife, born to opulence, kept open doors for weary itinerants while her zealous husband was abroad on errands of salvation. By this first visit was Bangs identified for life with this Methodist home and its godly occupants. At the Conference he was ordained deacon and then presbyter, that he might administer the ordinances on his next circuit. In his first year he had received a letter telling of the destitution of the Thames country. He told Bishop Asbury, who said, "You shall go, my son." Conference over, he saddled his horse for a ride of six hundred miles, through swamp and forest, to a region as yet not entered by any itinerant, and noted for miasma as deadly as that which had already shattered his health. With fifteen dollars in his pocket he headed for Kingston, and through the scene of his last year's labors; then with William Anson to Yonge Street, and Daniel Pickett to Niagara, where he visited his sister, who had heard of his illness but not of his recovery. Refreshed in spirit, replenished in purse, and cheered by another wayfarer, he started afresh. August 4th, in Oxford, he met some old friends in a Quarterly Meeting; then thirty miles to Delaware—"a bundle of straw for a bed, mush and milk for supper"; August 10th, at daybreak, off for forty miles—"neither road nor blazed trees, a little Indian bread and dried beef in our pockets. About sunset, lighting upon a Frenchman's hut, we were kindly supplied with Indian pudding and milk. After prayer with the family we slept soundly on a bundle of straw, and arose invigorated in body and mind. Seven miles farther and we were at the Moravian mission, dined with one of the missionaries, and then joined in an Indian service."

Fifty-four days after leaving the New York Conference Bangs halted by the Thames, at the home of Mr. Lemuel Sherman, who bade him welcome. By riding many miles on Saturday he had his house filled on Sunday morning to hear the Methodist preacher. He told them of his conversion, preached on repentance, and offered to come again if they so desired. All rose to their feet, and one appointment was assured. Through invitations and open doors he was soon preaching from Mosa in the east, along the shores of Lake Erie, through Tilbury, Romney, Mersea, Gosfield, Colchester and Amherstburgh to Detroit. In the autumn fever and ague compelled him to withdraw to Niagara. His long journeys had not been without trying exposures and memorable deliverances. Once he mounted his horse with a fellow-traveller for the "Long Woods," between Moraviantown and Delaware; a few inches of snow, sleet, mud and swollen streams on their way. By night, on the banks of a stream, further progress impossible, having some food, flint, steel and tomahawk, a wigwam of branches was quickly prepared and a glowing fire kindled. Having fed their horses oats by the trees, they ate, drank and prayed, then slept to the music of the moaning winds. The fire burning low and the cold increasing, they were early astir and by break of day again on their way. No effeminate indulgence, but many a valiant courier ventured beyond his power of endurance. In out-of-the-way places kind hearts were found. 'I preached,' says Bangs, 'in the house of an Indian woman, widow of a French-Canadian. She reminded me of the Shunammite, for she prepared for me, in an upper room, a bed, a table, a chair and a candlestick. In this room I preached, ate and slept. After my first visit, in shaking hands she left a dollar in my palm.' 'In Detroit a thunderstorm caused an early closing of the service before the candles had burned to the sockets—in which some young men had placed powder. So the explosion did not occur.'

In 1803 Samuel Merwin was sent to Montreal. He spent some time in Quebec also, but did not find it easy to gain a foothold. In later years he was spoken of as 'dignified in person, powerful in eloquence and mighty in labors—one of the most popular preachers of the day.' Joseph Sawyer also visited Montreal and found a few persons who had belonged to the Society in New York. Mr. McGinnis, his sister and others assisted him in securing the use of a school-room, and became his first members. In 1804 Martin Ruter was appointed to Montreal. He was only nineteen, but had been preaching three years. He tried Quebec also, but in neither city did he receive great encouragement. The next year he returned to the United States, where a career of great usefulness opened to him. William Mason, another Canadian sojourner, had also a future of much success.

Thomas Madden, with his father and family, entered Canada in 1789, and settled in Ernestown. In 1802 he was received on probation in the New York Conference and sent to Long Point. His next appointment was to Bay Quinte. After his ordination he was given charge of Oswegotchie, and then of Smith's Creek.

In 1803 some of the preachers were recalled and their places filled by Samuel Howe, Reuben Harris and Luther Bishop. Population was steadily increasing, and the prospects of the country brightening. About 150 vessels visited Quebec during the summer. Two papers—the *Gazette* and *Mercury*—were published in Quebec; and one—the *Gazette*—in Montreal.

Up to this time slavery had existed in Canada, about 300 slaves being held in the Districts of Quebec, Three Rivers and Montreal. By a decision of Chief Justice Osgoode, in Montreal, in 1803, declaring slavery unlawful, every slave was set free—thirty years before the system was abolished by the home Government. In Upper Canada the further introduction of slaves had been forbidden in 1793.

At the second session of the Upper Canada Parliament a bill was passed authorizing some other ministers than those of the Church of England to perform the marriage ceremony; but it was burdened with unreasonable conditions and did not extend to Methodist ministers.

CHAPTER III.

1805-1811.

THE FIELD WIDENS AND THE WORKERS INCREASE.

Stations—Coate—Ryan—Case—Camp-meeting — Perry — Robinson—Long Point—Yonge Street—Smith's Creek—Marriage — Stations — Whitehead — Hecks — Prindle — St. Lawrence — Snyder — French — Quebec — Montreal — Church — Whatcoat — McKendree — Stations — Holmes — Others — Conference—Bangs — 1808 — Bowman — Butler's Rangers—Falls — Case — Indians — Cornwall — French — Increase—1809 — Stations — Detroit — Incidents — Tears — Fruits — Yonge Street—Augusta—Three Rivers—Marriage—Steamer—Conference, 1810—Stations—Ryan—Hardships—New names—Lower Canada — Eastern Townships — Montreal — Peter Brouse—Coate—Samson—Langlois—Asbury in Canada.

STATIONS, CANADA DISTRICT, 1805.

Samuel Coate, Presiding Elder.

	Members.
Long Point—Luther Bishop	125
Niagara—Gershom Pearce	500
Smith's Creek—Thomas Madden *Yonge Street*—Daniel Pickett	80
Bay Quinte—Henry Ryan, Wm. Case	510
Oswegotchie—Sylvanus Keeler, Nathan Bangs	457
Ottawa—Robert Perry	95
Montreal—Samuel Coate	20
	1787

THE graceful and eloquent Presiding Elder, according to Dr. Carroll, "was evidently a very extraordinary person for such a day and country. He swept like a meteor over the land and spell-bound the wondering settlers. Nor was it astonishment alone he excited; he was the successful instrument in the conversion of hundreds."

Two other men entered Canada this year, contrasts, yet complements to each other—Henry Ryan and William Case—destined to leave their impress on the plastic cause they took in hand to mould. The central part of the work, Bay of Quinte, was placed in charge of Ryan—an Irishman, tall, athletic. His great strength was shown in quietly dismounting and landing a would-be antagonist over the fence. A voice of surpassing power accorded with his massive frame and brawny arm. Bishop Hedding described him as "a very pious man, with great love for the cause of Christ and great zeal in his work as a minister." The energy and success which marked his early ministry were deemed suitable credentials for the work in this new and northern field, while his birth and up-bringing made the appointment welcome to himself. As his colleague William Case was sent. He was American-born, slight, mild and meek. The shrinking meekness and clinging faith of Moses proved qualifications for leadership quite as essential as the giant strength and impulsive courage of Samson; and Case, in humility, fidelity and consistency during more than forty years of prominent position in our Methodist Israel, won more enduring triumphs than fell to the lot of his gifted co-laborer, for the time his superior in office. Ryan and Case entered heartily upon their labors and had a year of prosperity. One of their first efforts was the holding of a *camp-meeting*—a novelty in Canada. Nathan Bangs attended the meeting and gave a graphic account of it—the preparations, announcements, the interest awakened, the tented forest sanctuary, processions coming for miles, the outbursts of prayer and praise, the word of power, the cries of penitents, the shouts of deliverance and joyful testi-

ELDER CASE AND MRS. CASE

monies through all the days of the Feast of Tabernacles, closing and crowned with marching songs of thanksgiving. The revival there kindled spread through the district and far beyond. These hallowed, soul-saving forest gatherings proved acceptable and suitable to scattered communities none too well provided with gospel privileges. They harmonized with the earnest, evangelizing spirit of Methodism and proved mightily effective in awakening and arousing whole communities.

Robert Perry, of a U. E. Loyalist family, Bay Quinte circuit, was enlisted this year for the itinerancy, and sent fifty miles through the Glengarry forests to a mission on the Ottawa, initiated the preceding year by John Robinson. Included in the Long Point circuit were settlements in Burford, Needham, Windham, Charlotteville, Walsingham, Houghton, Malahide, Dorchester, Yarmouth, Southwold, Oxford, etc. The Niagara circuit extended across the Peninsula, taking in about twenty townships. The old "Home District" was divided and Yonge Street circuit formed, which included Little York and the townships to Lake Simcoe. According to Nathan Bangs, 'On Yonge Street, which was a settlement extending northward from Little York for about thirty miles, there were no societies; all the field was new and uncultivated except some Quaker neighborhoods.' Another circuit formed was Smith's Creek, around and below Port Hope, and included the townships of Sidney, Murray, Cramahe, Haldimand, Hamilton and Hope.

On the 27th of April, 1806, Nathan Bangs was married to Miss Mary Bolton, of Edwardsburgh, and in May he attended the Conference in New York City.

Stations, Upper Canada District, 1806

Joseph Sawyer, Presiding Elder.

	Members.
Long Point—Thomas Madden	120
Niagara—Thomas Whitehead, Robert Perry	520
Yonge Street—Daniel Pickett	30
Smith's Creek—Luther Bishop	76
Bay Quinte—Henry Ryan	656
Oswegotchie—Gershom Pearce, Wm. Case	558
St. Lawrence—Sylvanus Keeler	
	1960

Lower Canada District.

Samuel Coate, Presiding Elder.

Montreal—Samuel Coate	20
Quebec—Nathan Bangs	
Ottawa—Andrew Prindle	
Dunham and Fletcher (N. Y. Conf.)—H. Eames, R. Harris	
Stanstead—Philip Ayer	

Thomas Whitehead had entered the work in 1790, and the next year was sent to Nova Scotia. After preaching a few years he married and went into business. Returning to New York, he volunteered for Canada, and was sent to Niagara—the beginning of many years of faithful service in this country.

William Case, on coming to Augusta and to the home of Paul and Barbara Heck—the first representatives of Methodism in that region—missed the early occupants, Paul having died fourteen years and Barbara two years before his coming. But some of their fellow-workers and their descendants were there. The residence of Samuel, their third son, a local preacher, was near the church and the burial-ground to which were consigned the remains of his revered parents. John, the eldest son, had died in Georgia the year before, and Jacob, the second son, was in Quebec. Other active laymen were John Van Camp, Peter Brouse,

PHILIP EMBURY

BARBARA HECK

THE GRAVE OF PAUL AND BARBARA HECK

In the burying-ground of the old "Blue Church" in Augusta

Michael Carman, John Bailey, Paul Glassford, Alexander Rose.

Andrew Prindle, the first probationer of Canadian birth, proved his mettle on the Ottawa, the newest and roughest part of the field, and had a fruitful year.

William Snyder, able to speak both languages, was appointed a missionary to the French. His first efforts gave promise of success, but the people were so effectually warned and threatened by their priests that he despaired of any good and entered the English work.

Nathan Bangs volunteered for Quebec. He arrived on a Saturday, delivered a few letters of introduction, and held a service Sunday morning. Quite a number attended, but only a few times. His expenses were heavy, and seeing little prospect of a congregation or support he left for Montreal. The few members—Mr. and Mrs. Jacob Heck, Mr. and Mrs. Peter Langlois—were taken in charge, towards the close of the year, by Mr. Coate. In Montreal he began the erection of a stone church on St. Joseph's Street. Leaving the cause in the care of Mr. Bangs, he went to the United States and Upper Canada seeking subscriptions. Returning, he proceeded to Quebec and gathered a class of ten members.

A year of hard work on widely extending fields yielded an increase of nearly three hundred members.

The death of Richard Whatcoat, one of the American General Superintendents, occurred July 5th, 1806—"an humble and faithful servant of God." At the General Conference, 1808, William McKendree was elected to fill his place. This Conference was henceforth to be constituted of delegates elected by the Annual Conferences in proportion to the number of preachers.

Stations, Upper Canada District, 1807

Joseph Sawyer, Presiding Elder.

	Members.
Long Point—Henry Ryan	156
Niagara—Nathan Bangs, Thomas Whitehead, Ninian Holmes	704
Yonge Street—Andrew Prindle	45
Smith's Creek—Robert Perry	100
Bay Quinte—Luther Bishop, Elias Pattie	696
Oswegotchie—Dan. Pickett, Isaac B. Smith, Cephas Hulbert	529
St. Lawrence—Samuel Cochran	20

Lower Canada District.

Samuel Coate, Presiding Elder.

Montreal—Thomas Madden	20
Quebec—Samuel Coate	10
Ottawa—William Snyder	105
	2385
Dunham (N. Y. Conf.)—Gershom Snyder	291
Stanstead (N. Y. Conf.)—Levi Walker	124

Some of these changes did not take effect. Mr. Bangs remained in Montreal. Mr. Madden went to Quebec, and a supply was sent to Niagara. Mr. Coate was released for his projected mission to England on behalf of the Montreal church.

Ninian Holmes was a Canadian, of fair education, "demonstrative and powerful."

Elias Pattie, received on probation, was large of stature, zealous and emotional, presenting a striking appearance in breeches, stockings and buckles.

Isaac B. Smith was another probationer, a good preacher, the future son-in-law of Henry Ryan. When prosecuted for performing the marriage ceremony, Smith successfully pled his own cause.

Cephas Hulbert proved an effective helper to Pickett and Smith in a successful year.

Samuel Cochran, on the St. Lawrence circuit, made good proof of his ministry, and his way was opened to future eminence in his own country.

The records of the year closed early, as the Conference was to open April 6th, in New York. The increase in Canada was 110, making a total of 2,660, not counting the two border circuits which extended into American territory.

This was Mr. Bangs' last year in Canada. In the latter part of January, 1808, with his wife, he visited her home in Edwardsburgh. On the way to Conference he studied the work of Methodism, and gained acquaintance with leaders in Church and State. Especially was Bangs' inquisitive mind drawn to the investigation of church polity and the advisability of a delegated General Conference. Associating with gifted men, his abilities were perceived and acknowledged.

In Canada the Methodist preachers were giving more attention to general education, encouraging grants to district grammar schools and promoting the circulation of good literature.

STATIONS, 1808—UPPER CANADA DISTRICT.

Joseph Sawyer, Presiding Elder.

	Members.
Niagara—Henry Ryan, Isaac B. Smith	791
Ancaster—William Case	
Long Point—Thomas Whitehead	195
Yonge Street—Robert Perry	45
Smith's Creek—Elias Pattie	105
Bay Quinte—Ninian Holmes, Cephas Hulbert	649
Augusta—Daniel Pickett, John Reynolds	347
St. Lawrence—Chandley Lambert	43
Cornwall—William Snow	35

LOWER CANADA DISTRICT.

Samuel Coate, Presiding Elder.

Montreal—Thomas Madden	16
Quebec—Samuel Cochran	13
Ottawa—William Snyder	117
	2356
Dunham (N. Y. Conf.)—Oliver Sikes	307
Stanstead (New Eng. Conf.)—Charles Virgin	119

The number of circuits and preachers was increasing. The Niagara circuit was divided and the Ancaster portion given to William Case, who had returned to the country of his adoption after a short sojourn in his native land, where he had been ordained the previous year. Bowman's Chapel was his chief appointment, a few miles from the "Methodist Mountain," where the city of Hamilton has since grown. At Peter Bowman's home, for the long term of sixty-five years, Methodist preachers were always welcome. Bowman, like most of his neighbors, was a U. E. Loyalist, and he was the first recording steward of the circuit.

The first class was formed by the Rev. James Coleman, in 1796. Among the early members were Ann Smith, Peter Bowman and wife, Jacob Smith and wife, Joseph House and wife, and Duncan Spears, the first leader. After a short time Jacob Smith succeeded to the office and held it while he lived, rejoicing in the oversight of children and grandchildren for forty years. Many of these early Methodists had belonged to Butler's Rangers, of Revolutionary fame. The next class was formed in the township of Barton, with Richard Springer for leader, on whose farm a chapel was built. He had in this class: Sarah, his wife, John and Hannah Aikman, John and Sarah Springer, Margaret Springer—

the leader's mother—Peter and Florence Ferguson, Hezekiah Lockwood, Charles and Lena Depuy, Peter Jones, George Stewart, George Stewart, Jr., Ann Stewart, Caleb Forsyth and Nathaniel Hughson. Two highly esteemed local preachers were Peter Bowslaugh and S. Cline.

Mr. Case re-entered the province with difficulty, as an embargo prohibited the bringing of goods across the line. 'At first,' said he, 'I was perplexed and knew not what to do; so I went to the hay-loft and asked the Lord to open the way. Hearing a stranger say—"I should not wonder if the missionary jump into a boat, take his horse by the bridle and swim round the embargo," I did so, and landed safely in Canada.'

His circuit included the townships of Ancaster, Beverley, Flamboro' East and West, Nelson, and Trafalgar. The country on the lake shore was called the "New Purchase," having been recently bought from the Indians, excepting a small reserve at the Credit. The main road was the beach, with ferries over the Humber, Mimico, Credit and Sixteen Mile Creek. Dundas street was not yet opened.

The condition of the Indians around Burlington and the Credit early awakened Mr. Case's sympathy and efforts. The residence of Col. Brant, son of the "Old Chief," of Revolution fame, was near the head of the lake. Near by were mounds filled with bones, hatchets, arrow-heads and other memorials of Indian warfare. According to Indian tradition, the Chippewas were in possession of the hunting-grounds and fishing-streams which the Mohawks of Western New York coveted. They invaded the country, but after fierce battles were compelled to withdraw. After the Revolution the Mohawks of the Grand River were admitted by the Government, in acknowledgment of their aid to British arms. The spiritual destitution of the tribes became a subject of increasing concern to Mr. Case, as the sequel will show. His year was one of revival and general progress. John Reynolds was received on probation this year. With his father he had come from Hudson, N.Y., in 1796, and settled on the Thames, where under the ministry of Nathan Bangs in 1803 he was converted. In the autumn of 1807 he was sent to supply Niagara. The imported name Oswegotchie disappeared and the territory was divided into the Augusta and Cornwall circuits. On the latter appears a new name—William Snow—remembered for tender and thoughtful care of the societies. In the old Register is an entry: "Samuel Cochran, son of Samuel and Ann Coate, born in Edwardsburgh January 29th, 1808, and baptized by the Rev. Joseph Sawyer, March 13th, 1808"—which indicates the Presiding Elder's esteem for one of his men, naming his son after him.

Though the population of Lower Canada was chiefly French, there were English-speaking Protestants sufficient to demand and reward the labor of Methodist ministers. The city of Quebec, with its soldiers and citadel, the chief point of embarkation and immigration, the great lumber mart, the general rendezvous of ocean fleets, the gathering-place for merchants, travellers and marines, presented a clear call to watchful itinerants.

Though the preponderance of the French, wedded to their national and ecclesiastical systems, afforded little encouragement for Protestant teaching, there were usually found among other nationalities some to accept gospel ministrations. Early and repeated efforts paved the way for permanent results. Methodism became intrenched within the walls of Canada's strongest fortress, commissioned to do its share in dispelling the darkness of Romanism. The little company of ten members reported by Samuel Coate in 1807 grew to thirty-five under his successor—two hundred years after Champlain laid the foundations of the city.

The increase for the year was 280, making the total membership 2,540, not counting the two border circuits.

According to the custom of the times, there was a general change of places for the next year. As the quickest way to give a bird's-eye view of the whole field and an introduction to the new men, we continue to give the list of stations.

STATIONS, 1809—UPPER CANADA DISTRICT.

Joseph Sawyer, Presiding Elder.

	Members.
Niagara—Henry Ryan, Robert Perry	550
Ancaster—Andrew Prindle	300
Long Point—Thomas Whitehead	195
Detroit—William Case, missionary	—
Yonge Street—John Reynolds	102
Smith's Creek—Cephas Hulbert	130
Bay of Quinte—Chandley Lambert, Joseph Lockwood	632
Augusta—Ninian Holmes	347
St. Lawrence—William Snow	65
Cornwall—Elias Pattie	40

LOWER CANADA DISTRICT.

Samuel Coate, Presiding Elder.

Montreal—Joseph Scull	28
Three Rivers—Joseph Samson	—
Quebec—George McCracken	35
Ottawa—Thomas Madden	116
	2540
Dunham (N. Y. Conf.)—Lansford Whiting	262
Stanstead (New Eng. Conf.)—Squire Streeter	105

The name given to William Case's new mission is misleading, as the greater part was in Canadian territory. This will be made clear by a few extracts from his letter to Bishop Asbury, which we find published in full in the English *Methodist Magazine*, 1811:

May 16th, 1810.—'According to your appointment I set out from Ancaster for Detroit, June 22nd, not without many fears that I had neither gifts nor graces for so important a charge, so that I waded through deep waters as well as deep mire most of the two hundred miles to the Thames, and then another hundred to Detroit. I preached in different places as I passed along. The Lord greatly blessed my soul and showed me in a dream, by an orchard in bloom, that this "wilderness should blossom as the rose." After a week at the Thames, and seeing some stout-hearted sinners weep under the Word, I proceeded through the French settlements to Malden, preached to a large congregation, and thence to the New Settlement, near the head of Lake Erie and fifty miles from Detroit. This is perhaps the most wicked part of America, even the priests, I understand, after service, joining their people in dancing and playing cards. Other amusements are horse-racing and gambling, with excessive drinking. The Sabbath they make a special day for visiting, hunting and fishing. I was told there were some who would not hesitate to take my life if they could do it without being detected. I felt my soul in a flame; I loved these men and could weep for them, yet in the discharge of duty I feared neither men nor devils. So in the name of Jesus Christ I exhorted, even commanded them to awake, repent and turn to God. Some there were, however, who received me with true Christian affection, some who began to awake and trim their lamps five years ago, when Brother Bangs sounded the alarm among them; but being left without help they soon relapsed. After my first and second sermons, flowing tears showed the disquietude of their souls. As they mourned I rejoiced. The mighty Spirit was present, and, "What shall I do to be saved?" was heard through the settlement. In their houses and fields I conversed and prayed with them. Houses formerly given up to carnal sports were opened for the worship of God. You might have heard the woods ring with the cries of penitents and the joyful notes of praise. In nine weeks we had a society of thirty, about half of them rejoicing in the pardoning mercy of God. On account of this revival I did not reach Detroit until the end of September. By permission of the Governor, the Council House was prepared for worship and filled. Some were awakened and a society may be formed. On the Thames we have about ten in society and others under conviction. In Malden and the New Settlement we have about eighty members and some forty praying families, The circuit, on the Canada side about 240 miles, will have twelve regular appointments. I think another preacher will be necessary on the Detroit side. My expenses on the mission, about $30, I have received; also my salary, $80. I left $10 on the circuit for another preacher and have brought some assistance to the Conference.'

Fruits of these pioneer labors were found after many years in such men as Joseph Wigle and Joseph Malott, who greatly aided in extending the work through Gosfield, Essex and parts adjacent. Surely William Case, who went forth weeping, bearing precious seed, did not return without his sheaves.

For the Yonge Street circuit, John Reynolds had buckled on his armor afresh and at the close of the year reported an increase of fifty.

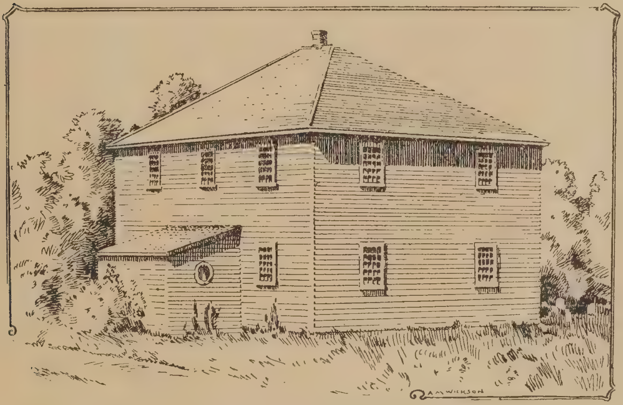
On the Smith's Creek and more easterly circuits a general increase was realized.

The Presiding Elder of the Lower Canada District wrote that the new chapel in Montreal was nearing completion and likely to be well filled. Preparations were being made for building one in Quebec also. A new circuit was formed at Three Rivers—so named because of two islands at the mouth of the St. Maurice dividing its waters and giving the appearance of three rivers. A few miles up the river were beds of iron ore, and forges were at work before the British conquest. Among many French were some English miners, to whom a missionary, Joseph Samson, was sent. Thomas Madden

FIRST MONTREAL CHURCH

took his bride from the comfortable home of David Breckenridge, Augusta, to share kind hospitality but very limited quarters in Mr. Hyatt's log house at Lachute. The far-reaching Ottawa circuit proved responsive to Mr. Madden's incessant labors and yielded a fair increase.

A memorable event of the year was the launching of the "*Accommodation*," November 3rd, the whole city turning out to witness the sight. She was built by Mr. John Molson, of Montreal, the first steamer upon the mighty St. Lawrence, and made her trial trip to Quebec in thirty-six hours.



THE OLD CONGER CHAPEL

About two miles from Picton. Built in 1809, and said to be the oldest Methodist Church still in use

The new Genesee Conference, embracing Upper Canada, met in Lyons, N.Y., July 20th, 1810, presided over by Bishops Asbury and McKendree. Three probationers from Canada—Daniel Freeman, Joseph Lockwood and John Reynolds—were ordained deacons; and two—Joseph Sawyer and Cephas Hulbert—were located. The Lower Canada District, in which was Samuel Coate, was transferred to the New York Conference.

STATIONS, 1810—UPPER CANADA DISTRICT Henry Ryan, Presiding Elder.	Members.
Niagara—Andrew Prindle, Joseph Gatchell	657
Ancaster—Daniel Freeman	320
Long Point—Robert Perry	180
Thames, Detroit—Ninian Holmes	78
Yonge Street—Joseph Lockwood	111
Smith's Creek—John Reynolds	125
Bay Quinte—Thomas Whitehead, Peter Covenhoven	622
Augusta—Elias Pattie	404
St. Lawrence—Edward Cooper	66
Cornwall—Bela Smith	40
LOWER CANADA DISTRICT. Joseph Samson, Presiding Elder.	
Montreal—Joseph Scull	28
Three Rivers—Joseph Samson	8
Quebec—James Mitchell	40
St. Francis River—Robert Hibbard	—
Ottawa—Thomas Madden	116
	2795
Dunham (N.Y. Conf.)—Heman Garlick, Timothy Minor.	319
Stanstead (N. Y. Conf.)—David Kilbourn	129

William Case became Presiding Elder of Cayuga District, N.Y.; Samuel Coate, through failure of health, located in Montreal. Henry Ryan's vast district extended from Detroit to Cornwall. Leaving his home and family at Niagara the Elder would start on his toilsome three months' tour of a thousand miles. His enterprise and courage stamped him as a leader of men; his ability and consecration augured well for his District.

The scanty stipend of those days, not exceeding two or three hundred dollars a year, rendered destitution inevitable and occasioned gravest anxieties to ministers so long from home. A few years of such hardships compelled many, for the sake of their families, to withdraw from the work. Joseph Sawyer, after thirteen years of efficient service, during which he was Presiding Elder, located and settled on a farm in Matilda but still faithfully served the Church. McCracken, Snow and Lambert were called to other fields. Several new names appear—James Mitchell, Heman Garlick, David Kilbourn, Bela Smith, Edward Cooper, Peter Covenhoven, Daniel Freeman and Joseph Gatchell.

Notwithstanding more rigid discipline and closer scrutiny of returns, there was an increase over the whole ground, though lessened to an apparent decrease by the separation of the St. Lawrence circuit. The new St. Francis circuit was named from the river of that name flowing through the Eastern Townships, the choicest agricultural portion of Lower Canada, unsurpassed for scenery in either province and settled by English-speaking people.

Mr. Coate, writing of the brightening prospects of the Montreal society in the new church, says: ‘Last winter I visited Upper Canada and witnessed the triumphant death of my mother-in-law. After sending messages to all her absent children, she cried, “Come, Lord Jesus, come quickly!” Thus a sister of Philip Embury and one of the first and most faithful of our society in Upper Canada finished her course in peace.’

‘Peter Brouse, one of the older members, rafting timber to Quebec, took a violent cold. Reaching home, he lay for some weeks, with the greatest confidence in God. At his request a prayer-meeting was held in his room. His anxious concern was for his sons, George and

Peter, for whose conversion before his departure he prayed earnestly. Soon one found peace, and in a little while the other; then they embraced their dying father, whose soul was in holy triumph.'

It was in one of these Saturday night prayer-meetings that Mrs. Coate, in her girlhood, was converted; and in the old circuit register are recorded the births and baptisms of all the nine children.

Mr. Coate's business in Montreal did not prove successful. He visited England, hoping by his expert penmanship to retrieve his fortunes, but was again disappointed. After a severe surgical operation the end came quickly. Rev. William M. Harvard attended him and bore testimony that 'amid the swellings of Jordan he found firm footing on the Rock that was higher than he.'

The appointment of Joseph Samson as Presiding Elder was probably due to his seniority and his ability to speak French as well as English. Being a bachelor and his circuit of limited extent, he was able to give more attention to the District than Mr. Madden with a wife and very large circuit could have done.

Peter Langlois, of Quebec, was appointed leader, an office he worthily filled for many years.

Dunham circuit made substantial progress, and Stanstead had an increase of 75.

The membership in the two provinces rose to 3,337.

"If spared, I shall see Canada before I die," said Bishop Asbury in 1809; but not until 1811 was his hope realized.

'On Monday, July 1st,' says Rev. H. Boehm, his travelling companion, 'we reached the Indian village of St. Regis, on the St. Lawrence, with Rev. Bela Smith, of Cornwall, for our guide. We crossed the river in romantic style. The Indians lashed three canoes together and put our horses in them—their fore feet in one canoe, their hind feet in another. It was a novel load—three canoes, three passengers, three horses and four Indians. We were a long time crossing, nearly three miles, and did not reach the other side—Cornwall—until late in the evening. The Indians claimed an additional dollar each, which we cheerfully paid. About midnight we reached the hospitable home of Evan Roise, where the Presiding Elder, Henry Ryan, met us.' 'I called,' says the Bishop, in his diary, 'on Father Dulmage; Bro. Hicks lodged with David Breckenridge, and we rode twelve miles before breakfast to Elizabethtown.

'Sunday, in a large unfinished house, we met at 8 o'clock for love-feast—about a thousand souls.'

He preached and held love-feasts on his way to Kingston, where he preached in the new chapel on the 15th. 'Our ride has brought us through some of the finest country I have seen—timber of noble size, cattle well shaped and well fed, the crops abundant on a most fruitful soil. Surely this is a land the Lord hath blessed. The pain in my foot is so severe that I cannot much enjoy the great kindness of these people.' Lameness prevented the Bishop continuing his journey westward; he took boat for Sackett's Harbor, thence to Conference at Paris, N.Y.

CHAPTER IV.

1811-1815.

THE WAR PERIOD.

Stations — Books — Population — Shipping — Napoleon — Wellington—India—Spain—Pitt—Nelson — United States—War rumors—Brock—President—Upper and Lower Canada —War—Invasion—Michigan—Queenston — Brock's death— — Victory — St. Lawrence — Repulse — Stations, 1812 — Vacancies — Quebec — Parliaments, 1813—York captured—Sackett's Harbor—Case—Burlington Heights—Lake Champlain — Proctor — Tecumseh — Harrison — Wilkinson — Chrysler's Farm — Niagara burned—Retaliation—1814—La Cole Mills — Oswego—Lundy's Lane—Washington—Treaty of Ghent—Locations—Supplies—Conferences—Culp—Coke—Ceylon—Ryan.

STATIONS, 1811—UPPER CANADA DISTRICT.

Henry Ryan, Presiding Elder.	**Members.**
Niagara—Isaac B. Smith, Peter Covenhoven	527
Ancaster and Long Point—George W. Densmore, Enoch Burdock	569
Detroit—Ninian Holmes, Silas Hopkins	134
Yonge Street—Andrew Prindle	95
Smith's Creek—Joseph Gatchell	120
Bay Quinte—Thomas Whitehead, Edward Cooper	655
Augusta—John Rhodes, John Reynolds	450
	2550

LOWER CANADA DISTRICT.

Joseph Samson, Presiding Elder.	
Montreal—James Mitchell	35
St. Francis—Robert Hibbard	47
Three Rivers—Joseph Samson	18
Quebec—Joseph Scull	26
Ottawa—Samuel Luckey	116
	2792

	Members.
Dunham (N. Y. Conf.)—Stephen Sornborger, Timothy Minor	335
Stanstead (New Eng. Conf.)—Joseph Dennett	200

Removed—Garlick, Kilbourn and Nadden.
Located—Pattie, Perry, Freeman and Lockwood.

Of the new men, Samuel Luckey was afterwards known as Presiding Elder, Book Agent, Editor, and president of a college.

The previous year had shown an increase of 572, attributable in some degree to the zeal with which the ministers circulated good books. Dr. Carroll says: 'The principal Methodist families were better supplied with standard books in theology and religion than similar families are now.' Papers and periodicals were few, and the news of the papers, by reason of the slowness of communication, was often of no very recent date.

The population of Upper Canada had grown to about 80,000, and of Lower Canada to about 220,000. Quebec was becoming noted for shipping, fifty new vessels having been built during the year and five hundred anchored in her harbors. But the peaceful prosperity of the country and the steady advance of religious interests seemed in danger of interruption.

Distant as America was from Europe, political and military interests held them in close connection. Ten years of incessant warfare, involving most of the nations of Europe, closed with the Peace of Amiens in 1802. But the prime mover in many of those conflicts, Napoleon Bonaparte, was loath to bridle his ambition for conquest. Ever after his successful collision with the British at Toulon, in 1794, England had been the supreme object of his envy. Even when his efforts were apparently directed against other nations, they were, in the main, covert attempts upon England. His schemes in India proved abortive. His conquests in Spain were sadly discounted by his humiliation in Portugal before Wellington and the never-forgotten Torres Vedras. The disaster of the Nile, the vanquishing of the French and Spanish fleets at Malta, the transference of that mighty fortress and the supremacy of the Mediterranean to his most dreaded opponent grated upon his memory and fired his ambitious spirit. Flushed by his sudden elevation as First Consul of the French Republic, with the added dignity of Emperor quickly assumed, strong in the support of his people, confident of their financial and military resources, no possible triumph, far or near, so excited his genius as one across the Channel. He chafed to see his *forty millions* held at bay by *fifteen.* "Let us," said he, "be masters of the Channel for six hours and we are masters of the world!" Enlisting the ships of Spain, and marshalling 100,000 soldiers at Boulogne, he was ready to embark for a descent upon the sea-girt isle—little dreaming that, on the first whisper of a threatened invasion, thrice his hundred thousand would line those coveted shores, and never suspecting Pitt's coalition with Russia, Austria and Sweden in his rear. Staggered by this continental combination, he did not cross the Channel; and his sudden turn to meet the allied armies was Nelson's opportunity to shatter the French and Spanish fleets, off Trafalgar, October 21st, 1805. Though foiled in his direct attack upon England, Napoleon's continental successes made it appear possible for him to close most European ports to British trade and thus undermine the commercial supremacy of his great rival. Remembering also that France had championed the American Revolution, her gold and the soldiers of Lafayette sustaining Washington's columns, he sought the concurrence of the United States in closing their ports to British ships. This proved the beginning of renewed friction between England and the American Union, and, in 1811, gave rise to rumors of war. The British provinces were sensitive to the possibilities and effects of such a rupture. Provincial interests, religious as well as secular, must be thereby imperilled. But the peace-loving Canadians scouted the probability of a conflict. For a time, therefore, the preachers and people of the Methodist Church worked on. But the disquieting fears they had sought to lull were soon intensified by threatening procedures and rumblings that presaged a storm.

President Madison, in his Message to Congress, had advised action, and 25,000 men were enrolled.

Major-General Brock, in the Upper Province, and Lieutenant-General Sir George Prevost, in the Lower, were on the alert, making defensive preparations.

The Parliament of Lower Canada, in January, 1812, voted £12,000 for militia and £20,000 for defence; also £30,000 additional, as required. The Upper Canada Parliament voted £5,000 for defensive preparations. After the declaration of war large sums were granted in both provinces. Canada was not ready for war; her militia was not even enrolled, and there were but 4,500 regulars in the country. News of the declaration of war was received in Canada on the 24th of June. On the 6th of July the entire militia force was ordered to be in readiness. General Brock, notifying Captain Roberts, in charge of a British fort in Lake Huron, requested him to take possession of Isle Mackinac, an American fort, and the key to Lake Michigan. On the 12th of July General Hull, with 2,500 men, crossed from

Detroit to Sandwich, but was driven back by the Canadian force—a few regulars, the militia, and some Indians under Chief Tecumseh. General Brock arrived with reinforcements, August 13th, crossed the river with 1,300 men, forced Hull to surrender, seized Detroit and took possession of Michigan—a terrific upsetting of Hull's over-confident proclamation.

The Americans, beginning to realize that the taking of Canada would prove a more difficult undertaking than they had surmised, redoubled their efforts, dividing their army into three parts—one for the west, another around Niagara, and the third by Lake Champlain. The central division crossed Niagara, October 13th, and gained possession of Queenston Heights. General Brock arriving with reinforcements and advancing to dislodge the enemy was struck by a rifle-ball and killed. The Canadian troops suffered repulse, owing to the superior numbers and the vantage-ground of the enemy; but they rallied on the arrival of General Sheaffe with three hundred men, renewed the attack and cleared the Heights, taking nearly a thousand prisoners.

Brock's personal character and military bearing had won the confidence and admiration of the army. Even the enemy showed their respect for him by firing minute-guns during the funeral. "General Brock engaged the Indians to throw away the scalping-knife, implanting in their hearts the virtue of clemency and teaching them to feel pleasure in extending compassion to a vanquished enemy. In return they revered him as a father, and while under his control were guilty of no excesses."

American marauding parties crossed the lines at different points, but won only disaster and the condemnation of many of their own people, who declared, ‘there was nothing in history more disgraceful than this war.’

The Rev. Fitch Reed records an instance of brotherly love overcoming the enmities of war. Some appointments of the Dunham circuit were in American territory. In a house built upon the line a Quarterly Meeting was held, and there the brethren enjoyed each other's fellowship without danger of arrest. It is related that at Niagara, before war was declared, officers from the American fort frequently came over the lines to attend divine service and were on friendly terms with the British officers. After service at St. Mark's, General Brock, taking up two little girls in his arms—the relater and her sister—said, "Good-bye, my rosy-cheeked little Yankee girls;" then, turning to the American officers, said, "I suppose when we meet again it will be as enemies." But the amenities of war are no recompense for its ills.

For the year 1812 Canadians have to their credit the capture of Detroit and with it possession of Michigan, the victory at Queenston Heights, and the repulse of Dearborn at Lacolle. The Americans had a succession of mortifying discomfitures, relieved only by trivial successes on the lakes.

The appointments for Canada, though made at the Conference of 1812 amid difficulties, were practically a dead letter. A meeting of the preachers called by Elder Ryan in the summer, at Mr. Benjamin Corwyn's, near Lundy's Lane, was attended by Thomas Whitehead, Andrew Prindle, John Reynolds, Enoch Burdock, George W. Densmore, John Rhodes, Elias Pattie and David Culp.

As a sample of the extent of circuits in 1813 we may take Long Point: "It extended from Long Point through Norwich, Oxford, Blenheim, Burford, Ancaster, the villages of Dundas and Hamilton, down Dundas Street to Little York, and up Yonge Street to Lake Simcoe." To John Rhodes and David Culp, with such local volunteer help as they could enlist, was this vast region committed.

Religious services were in many cases attended only by women and children, as the men were at the front.

Nathan Bangs, appointed to Montreal, and Presiding Elder of the Lower Canada District, could not cross the lines. His enforced severance caused deep regret. In Montreal the Methodists rallied round the Rev. Samuel Leigh, sent at their request by the English Conference.

Sergeant Webster, of the 103rd Regiment, ministered to the Quebec society until his removal to Upper Canada in 1813. Peter Langlois, leader and local preacher, stood by the work, with occasional assistance from the Montreal minister, until the arrival of the Rev. John Strong from England in 1814.

Robert Hibbard proceeded to the Ottawa circuit. In the early autumn, on his way to visit the St. Francis circuit, in crossing the St. Lawrence he was drowned.

Early in 1813 the Parliaments of Upper and Lower Canada voted supplies for the war. In the rigor of winter the 104th Regiment marched from Fredericton to Quebec. With fourteen armed vessels the Americans, in April, captured York and Fort George. General Proctor successfully repelled invasions in the west. From Kingston Sir George Prevost, with a thousand troops and several vessels, attacked Sackett's Harbor, but withdrew after suffering as well as inflicting heavy loss. The Rev. William Case wrote the Rev. N. Bangs: 'A few hours after the battle I witnessed scenes of death and carnage more moving than I ever saw before. Numbers lay cold in death! Many of our acquaintance were there, among whom were many brethren in the Lord. We were conducted through the hospitals and conversed with several, pointing them to the Saviour, and distributed biscuits. Colonel Mills, of the Albany volunteers, and the British General Gray lay together, with others we had known.'

At a camp-meeting near by they took up a collection of twenty-five dollars for the relief of the wounded.

At Burlington Heights General Vincent, with 700 British troops, repulsed a force of 3,000 and took 120 prisoners, then speedily cleared the Niagara frontier. Two expeditions crossed the river, capturing Forts Schlosser and Black Rock. On Lake Champlain the British took several war-vessels and provision boats. On Lake Erie, in September, the Americans took five vessels. Colonel Proctor, short of supplies, withdrew from the west with 830 men, accompanied by Tecumseh with 500 Indians. They were pursued by General Harrison with a force of 3,500 and obliged to give battle near the Thames. Proctor gave way, but the Indians drove back the enemy and were in victorious pursuit until their gallant Chief fell by a rifle-ball, when they yielded to superior numbers. Of the Shawnee Chief, Tecumseh, General Brock had said: "A more gallant or sagacious warrior does not, I believe, exist; he was the admiration of every one, and was as humane as he was brave."

Had Proctor joined Tecumseh in the pursuit it is believed their victory would have been complete.

An assault upon Kingston by General Wilkinson, with a force of 9,000, was repelled by 2,000 British.

Descending the river the Americans were severely harassed, and at Chrysler's Farm were utterly routed. Another army, making for Montreal, was defeated, October 26th, and retreated to Plattsburgh.

An American force crossed at Niagara and burned the town, December 10th, turning 400 women and children upon the streets in a bitterly cold day. This so enraged the British troops that a week later they crossed the river and took Fort Niagara, with 3,000 stand of arms and 36 guns; Lewiston and Buffalo were burned in revenge for the wanton destruction wrought on Canadian soil. By the end of 1813 the enemy had recovered Michigan, but had lost the Niagara frontier.

In January and February, 1814, the Parliaments of the Provinces were in session, making provision for the inevitable continuance of the war.

On the 30th of March an American force of 5,000 attacked a British garrison at Lacolle Mills, near Lake Champlain, but after four hours' useless fighting fell back on Plattsburgh. On the 4th of May Sir James Yeo and General Drummond, with a thousand men, sailed from Kingston for Oswego, destroyed the fort and barracks, and took several vessels laden with flour and ammunition.

A fierce battle was fought, July 3rd, on the Chippewa plains, where 2,000 British were compelled to retire before a force of twice that number.

The bloody battle of Lundy's Lane followed quickly, July 25th, in which the British, with 1,600, were engaged with 4,000 of the enemy from early morning until evening, when General Drummond arrived with a reinforcement of 1,200, and the struggle was continued in the light of the moon till midnight, when the American forces were utterly routed, leaving over 900 killed and wounded, besides 300 prisoners. The British loss was 870.

A British fleet attacked Washington and destroyed the public buildings.

Through September the conflict raged around Fort Erie, where General Brown was strongly reinforced. After a siege of several weeks General Drummond withdrew, whereupon the American general blew up the fort and retreated.

In October the enemy's vessels were driven from Lake Ontario and blockaded in Sackett's Harbor.

The contest of two and a half years was ended. Not a foeman's foot was left to desecrate Canadian soil, nor a vessel to violate her waters. The Treaty of Ghent was signed December 24th, 1814, and the proclamation of peace caused great joy, not in Canada only but in the United States as well.

Throughout the war religious services had been maintained with commendable regularity on most of the circuits in Upper Canada. But some of the preachers—Cooper, Hopkins, Reynolds, Gatchell, Smith, Holmes, Burdock, Covenhoven and Densmore—during those years of struggle and privation located, taking, however, their share of the work where they settled. Some others, also—Sawyer in Matilda, Keeler in Elizabethtown, Dunham in Fredericksburgh, and Neal at Niagara—did faithful service. Mr. Madden returned and labored on the Augusta circuit. Some new men were secured—David Youmans, William Brown, Ezra Adams and Thomas Harmon. Harmon fought under General Brock at Queenston, where, a comrade said, " he prayed like a saint and fought like a devil." At night he held religious meetings with the men. On his release from military duty he was laid hold of by Elder Ryan and sent to Niagara, where he was met by another soldier preacher—Ferguson—who bore witness to his zealous labors. He was nearly six feet, and active, but the loss of a leg, near the close of the war, probably prevented him taking the full work of an itinerant. Some local preachers near the head of Lake Ontario—Smith Griffin, Henry Cline and Peter Bowslaugh—were active in volunteer service.

According to Rev. David Culp, who attended all the meetings, 'Mr. Ryan called a second meeting of the preachers, 1813, in Bowman's Church, Ancaster; and a third in the spring of 1814 at the "Sixth Town Shore Meeting House," Prince Edward. The last was attended by Elder Ryan, Whitehead, Burdock, Reynolds, Prindle, Rhodes, Pattie, Madden, Pickett and Culp.'

According to Rev. John Ryerson: "Mr. Ryan held three Conferences during the war, the principal business of which was employing preachers and appointing them to their fields of labor." No minutes of these Conferences are available, nor do the particulars of the work in Canada appear in the American minutes for those years.

The sudden death of the venerable Dr. Coke, May 3rd, 1814, was deeply felt by all the societies of Methodism. Though for some time released from the oversight of the American societies, his interest in them continued. Full of zeal and hope for his mission to India, he was summoned quickly from his labors, his lifeless body being found on the floor of his cabin. To the keeping of the Indian Ocean were his remains solemnly committed, until "the sea shall give up her dead." His monument is the Wesleyan Missionary Society and in no small degree the Methodist missions of every land. In his oversight of the American societies he crossed the Atlantic eighteen times. To open a mission in India he consecrated not only himself but all that remained of a considerable fortune. Though, like Moses, he was not permitted to enter the land upon which his heart was set, his noble band of missionaries proceeded and, with the divine blessing, succeeded in opening a mission in Ceylon. As a consecrated, far-seeing missionary and faithful overseer Dr. Coke will ever be associated with Wesley, claiming " the world for his parish." In enlisting men for missionary work, collecting and contributing funds for their support, braving Atlantic storms through many years, then attempting the supreme ambition of his life, to carry the Gospel to the perishing millions of India, he proved himself a believing fore-runner of modern missionary enterprise, worthy of grateful remembrance and self-denying imitation.

The care of the work in Canada during nearly three years of warfare taxed to the utmost the physical endurance and executive ability of Elder Ryan. His courage, perseverance and loyalty to Church and country bore him through the trying ordeal with marvellous success and to the general satisfaction of the societies. That some of his co-workers thought him self-willed and imperious may be charged to the unprecedented and difficult circumstances—surrounded by war conditions, severed from his Conference, shorn of the oversight and counsel of ecclesiastical authorities, and cast upon his own resources. With heroic fortitude, amid storms of trying severity, he faithfully guarded the welfare of the Church. That it did not suffer greater disasters was owing largely, under the divine blessing, to his tact and vigilance. He was proven a man of strength, forcible in speech, sharp in reproof, terrible in denunciation, yet tender and sympathetic.

The Rev. Ezra Adams writes: 'Elder Ryan used to travel from Montreal to Sandwich, holding Quarterly Meetings, keeping two horses, one at his home—Twenty Mile Creek—for his down country route from Niagara, the other for his western tour.'

Dr. Carroll says: 'Mr. Ryan by his loyalty gained the confidence and admiration of all friends of Britain; and by his abundant and heroic labors the affection of the God-fearing portion of the community.'

Considering his almost interminable rides, thousands of miles on horseback over roads well-nigh impassable, his slender support, uncertain accommodation, the rigorous climate and dearth of laborers, we cannot deny his claim to grateful and appreciative remembrance by both Church and country.

FREEBORN GARRETTSON'S SADDLEBAGS

From Hurst's " History of Methodism.

CHAPTER V.

1815-1817.

FROM THE WAR TO THE FIRST CONFERENCE IN CANADA.

Genesee Conference—Stations—Case and Ryan—Circuits—Montreal — Quebec — Chapel — Missionaries — Dispute — Letters — General Conference, 1816 — Black and Bennett — Results—War—Ties—Church relation—Asbury's death—Missionary committee — Conference — Stations — Districts — Circuits—English preachers.

The Genesee Conference met on the 29th of June, 1815, at Lyons, N.Y. The members reported a year before from Canada were 2,863. Only 1,765 were now returned, but these were all from Upper Canada.

Stations, 1815—Western District.

William Case, Presiding Elder.

	Members.
Niagara—William Brown	220
Ancaster—Thomas Whitehead, David Youmans	459
Detroit—Joseph Hickcox	—
Yonge Street—John Rhodes	163
Smith's Creek	82
Bay Quinte—David Culp, Ezra Adams	511

Eastern District.

Henry Ryan, Presiding Elder.

Augusta—Thomas Madden, Andrew Prindle	330
St. Lawrence—Israel Chamberlain, John Arnold	—
Ottawa—Nathaniel Reeder	—
Montreal—	—
Quebec—	—

The stations have a dilapidated appearance—an "after-the-war" picture. To find men likely to be acceptable to Canadian circuits seemed impossible, and many were left vacant in the hope of supplying them later. The return of William Case gave assurance of renewed prosperity. His well-known opposition to the war, and his strong attachment to the people and country opened the way for a happy and long reunion.

Henry Ryan, developed and matured by the exigencies and responsibilities of troublous times, was on the alert for fresh exploits.

These two heroic men, yoke-fellows of earlier years, with about a dozen dauntless comrades, undertook to retrieve the loss the Church had suffered through military strife. Numbers and resources were greatly diminished; there was no missionary fund on which to draw; the meagre allowances were more repellant than attractive; the summer saddle-bags and winter "pung"—a low sled, one pole forming runner and shaft—did not promise easy travelling.

On the Niagara circuit, where the tide of war had raged most fiercely, William Brown diligently mustered the scattered members and returned a net increase of fifty-two.

The Ancaster circuit, taking in much of the territory from York to the Thames, taxed to the utmost the abilities of Whitehead and Youmans; but the results of their labors can be only imperfectly estimated.

Joseph Hickcox had the good fortune to find a wife in the Thames region. He returned a hundred and forty members.

The uncertainty of previous returns prevent an accurate record of John Rhodes' success on Yonge Street.

Smith's Creek circuit probably had the services of Isaac B. Smith, a located preacher.

On the Bay Quinte circuit Culp and Adams had not only, as they modestly report, "peace and a few conversions," but a very considerable revival and an increase of 123, including George Farr, who became a preacher.

Passing to the Eastern District, Madden and Pringle, on the Augusta circuit, extending from Gananoque to Cornwall, reported an increase of 29.

From the St. Lawrence circuit, south of the river, Chamberlain was sent to supply Montreal for a time, and thence to the Ottawa, of which he wrote: 'The Ottawa is a two-weeks circuit, forty miles up the river to the Lower Seignory, where the two young preachers met and parted.' Reeder was leaving for the St. Lawrence. 'Opposite where now is the city of Ottawa there was in 1816 a small village known as Hull, destitute of Christian ministrations, so we decided to reconnoitre and report.' Extensive and permanent revivals attended his year's zealous labors among the scattered settlers of that rugged field.

Montreal Methodism had some able laymen, among whom were Barnabas Hitchcock, a blacksmith and local preacher, afterwards a regular itinerant, and a Scotch leader, Mr. Finlay.

By the English Conference the Rev. John B. Strong had been appointed to that city. In 1814 he wrote: 'On Tuesday, June 21st, we arrived safely at Quebec, where all was new to me excepting the friendship and Christian experience of the people of God. They had been without regular preaching nearly three years. The number in society at present is between thirty and forty; but we are in full expectation of a great ingathering. Quebec is a very pleasant place; many respectable inhabitants, principally Roman Catholic.'

In 1815 the society bought a lot for £400. A subscription of £100 was raised in Quebec and £250 in Montreal towards building a church. In the autumn Rev. Richard Williams, Chairman of the Halifax District, was sent to Quebec, and Mr. Strong from Montreal to Nova Scotia. During 1815 Mr. Williams visited Montreal and occupied the chapel left without a preacher during the war. This was objected to by Elder Ryan, and the society was divided. Some irritating correspondence with the English missionary secretaries followed. They suggested to the American Bishops the propriety of leaving the station to them, as many of the society so desired and the relations of the country made it reasonable. The final arrangement was intrusted to Messrs. Black and Bennett, of Nova Scotia, who had been invited to visit the American General Conference. By that body the concession was refused. The joint occupation of Montreal continued, and missionaries were sent also to other centres.

While in Montreal Mr. Williams visited St. John's, Chambly and other places, ministering to British soldiers and Protestant inhabitants, finding work enough for two preachers. Mr. Strong extended his labors to some fifteen localities. In Quebec five persons subscribed £300 towards the new chapel, and others raised the amount to £700, about one-half of the contemplated expenditure.

The Rev. John De Putron arrived at Quebec in 1816, and after a few weeks proceeded to Montreal, expecting to labor among the French. Mr. Strong was sent to Nova Scotia in exchange with Rev. John Hick.

Though the English Missionary Committee deemed it their duty and privilege to send their missionaries into a British colony, their action resulted in long-continued strife. Wesley, who would have "Methodists one the world over;" Coke, who had watched with paternal anxiety the several beginnings in the New World; Asbury, to whom these western societies looked as the representative of their unity—these three leaders of our Israel were missing in that day, and the entering-wedge of division was permitted to begin a disastrous cleavage. Of the members in Montreal some preferred to continue in the Methodist Episcopal Church, but others chose the church and the ties of the motherland. The records of succeeding years tell of dissension and rivalry, regretted, however, eventually and forgiven—the wounds of brethren healed by the all-conquering love of Christ.

The death of the venerable Bishop Asbury, on the 31st of March, 1816, was one of the memorable events of the year. He was born in England, August 20th, 1745, entered the ministry at the age of seventeen, came to America in 1771, was ordained General Superintendent in 1784, and continued in labors more abundant until the age of three-score years and ten, when he was bidden lay off his armor and ascend to his reward.

Canadian Methodism is indebted to him for its first missionaries, for a personal visit and deep interest in the work and effectual efforts to promote it. In humility and self-sacrifice he sought to exemplify the spirit of Christ. In zeal and incessant journeyings he proved himself a worthy follower of the Founder of Methodism and won grateful acknowledgment from his rapidly increasing people. His call came suddenly, at the home of his old friend, George Arnold, near Fredericksburg, Va., where he had halted on his way to Baltimore for General Conference. After a day or two of weariness and suffering, at family worship on Sunday morning, as his travelling companion finished reading the description of the New Jerusalem, the Bishop's head was seen to droop and in a moment his immortal spirit had taken flight for the Holy City.

The Supreme Ruler changes His workmen but carries on His work.

Notwithstanding reverses, the work of God in Canada was destined to prosper. Three years of fratricidal strife, in which the Canadians were in no wise the aggressors, had so strained the ties of Christian brotherhood that, at this distance of time, it seems amazing either that the Methodist Church of the United States should have expected to resume ecclesiastical jurisdiction in Canada, or that the Canadian societies should have assented to such renewal of relations. The current of events proved, however, that those who had been early sought in their log cabins by messengers from across the line, bringing the joyful tidings of redeeming love, were not forgetful of their benefactors; and that, despite the cruel carnage of rifle and sword, the kinship of Christian hearts survived the clash of arms. The General Conference sent an earnest address to the societies in Canada, referring to previous relations and desiring their renewal, intimating also the probability that a Canadian Conference would be formed.

In Canada there were twelve circuits and one station. Chapels had been built in Adolphustown—south shore of Hay Bay—Ernestown, Waterloo, Hallowell, Elizabethtown, Matilda, Long Point, Lyon's Creek, St. David's, Stoney Creek, Ancaster, Bowman's and Montreal. Most of the preachers then in Canada were British subjects, and during the war had proved their loyalty to the

Crown as well as their devotion to the societies. They had taken no steps towards a formal dissolution of their relation to the Methodist Episcopal Church. The decided opposition of a large minority of the American people to the war was well known, and now that peace in the State had been attained it seemed desirable in the Church also.

A large proportion of both preachers and people were found willing to accept the overtures from the General Conference. To many, however, in and out of the Methodist Church, the thought and the fact remained that the government of the Methodist Episcopal Church was American and therefore un-English, if not anti-English, and to them the proposal of the Wesleyan Missionary Committee to send missionaries from England to the British provinces seemed reasonable. In the still sensitive condition of society, political and religious, representatives of the churches had reason to be "wise as serpents and harmless as doves." The English Missionary Committee felt a responsibility in regard to requests from several societies, while not ignorant of the initial labors of their American brethren. Receiving, however, but scant courtesy in preliminary negotiations, the Committee felt justified in sending missionaries to those who asked for them and to others who might need them. It was thus that Quebec, Montreal, Kingston and some other places were supplied.

The Genesee Conference met at Paris, N.Y., July 17th, 1816. The recent death of Bishop Asbury awakened deep and general regret. He was among the first to respond to Wesley's appeal for volunteers to assist Boardman and Pilmore in America. On his arrival he witnessed the first symptoms of trouble brewing between England and her colonies. Throughout the long conflict his responsible position exposed him to suspicion and reproach. In the more recent aggressions upon Canada the aged but still vigilant watchman had scanned the conflict from afar with the sympathetic concern of a father, and sought to assuage the horrors of war with counsels of forbearance and conciliation.

At this Conference the total Canadian membership, taking in a proportion of the border circuits, was computed at 2,730, about 800 in advance of the previous year's returns.

STATIONS, 1816—WESTERN DISTRICT.

Henry Ryan, Presiding Elder.

	Members.
Yonge Street—John Rhodes—probably	165
Niagara—Elijah Warren	372
Ancaster—David Youmans, David Culp	374
Detroit—Joseph Hickcox	140
Westminster—John Hamilton	—

EASTERN DISTRICT.

William Case, Presiding Elder.

Smith's Creek—Nathaniel Reeder	92
Bay Quinte and Kingston—Thomas Madden, John Rhodes	636
St. Lawrence—Wyatt Chamberlain, John Dempster	251
Augusta—Andrew Prindle, Peter Jones	301
Ottawa—George Ferguson	153
Montreal—William Brown	25
Stanstead—Benjamin Sabin	—
St. Francis—Daniel Plumbly	—

Thomas Whitehead was superannuated.

Considerable portions of the Ancaster and Long Point circuits were given off in forming the Westminster circuit, which embraced the townships of Westminster, London, Dorchester, Oxford, Norwich, Blenheim and

Burford. Mr. Charles Peters, a local preacher from East Flamboro', had settled in Westminster and held meetings in several places. He is remembered for having adroitly turned a ball into a prayer-meeting, from which sprang an extensive revival.

Under the successful labors of Joseph Hickcox the eastern portion of the Detroit circuit became the Thames circuit.

On the Smith's Creek circuit Mr. Reeder was the life of social meetings, and soul-saving was his daily work. One of the early converts was William Fitz Moore, influential as a teacher, conveyancer, leader and magistrate.

A welcome to the hearts and homes of the people on the Eastern District was assured Elder Case by his acquaintance and favorable record among them ten years before.

During this year the Reformed Methodists invaded Canada and gained a few adherents, among whom were Robert and Daniel Perry, with a few other Ernestown members. Most of them soon retraced their steps.

William Losee, Canada's first itinerant, this year revisited the scenes of his pioneer labors, "aged and feeble," yet able to preach in several places on the Bay circuit, cheered by seeing some of his first converts, and "fields white already to harvest" from seed of his early sowing.

A preacher travelling over Long Island wrote: 'On Christmas Eve I preached at Carman Rushmore's, and met Father Losee. He was confined to his bed with a broken leg, and I preached in the room where he lay. After sermon the old gentleman raised himself up in bed and gave a word of exhortation. With a lion-like voice he declaimed against the vices and follies of man-kind. I had never heard an old-fashioned Methodist preacher exhort, and I really almost trembled under the sound of his voice.' This harmonizes with traditions still lingering in Canada of his earnest exhortations and withering rebukes. On an opponent in one of his congregations he turned the force of his clarion voice. 'Stricken, he fell to the floor and lay in an agony, not rising until able to rejoice in the God of his salvation. He became a steadfast Christian, and through a long life was mighty in prayer and exhortation.' Losee had married into the Rushmore family. He lived to a good old age, died in peace, and sleeps in the Methodist burial-ground at Hampstead, Long Island. Many Canadians would thankfully lay a wreath on the tomb of their first itinerant.

The Bay of Quinte circuit, notwithstanding the coming of the English missionary, Thomas Catterick, and the efforts of "Reformed Methodism," realized a net increase of over a hundred. John Dempster, of the St. Lawrence circuit, had been awakened at a camp-meeting and withdrew "like a deer with an arrow in his heart," as Peter Jacobs would say, and lay all night under a brush hedge, pouring out prayers and tears; but next morning he returned, saying, "God has converted my soul!" Through labor and exposure on his vast field his health was broken; but, recovering, he studied diligently, became a Presiding Elder and Doctor of Divinity.

The Ottawa circuit was supplied by George Ferguson, who in 1812 reached Canada aboard a man-of-war. In the battle of Chippewa a bullet lodged in his arm and was not extracted until he reached the hospital at York. When ordered to Montreal he enjoyed the ministrations of Rev. T. Burch, Barnabas Hitchcock—then an exhorter

—and other Methodists. In May, 1816, his discharge was secured by friends. By the Montreal Quarterly Meeting " the emotional little Irishman " was recommended for the itinerancy and was sent to the Ottawa circuit. From Lachute and St. Andrew's he made his way over a vast and rugged field amid incredible hardships. Setting out without means, his heart was cheered by a good friend of the preachers—Maitland McCracken—when bidding him good-by, leaving in his hand a twenty-dollar bill. The arrival of Elder Case with a quintal of codfish from Montreal was a pleasant surprise. Seeing his destitution, the Elder proposed prayer for some much-needed clothing, which was soon forthcoming. The societies, having been three months without a preacher, were not in the best condition; but by earnest toil Ferguson, plodding his way from house to house, succeeded in gathering the smouldering embers and fanning them to a blaze. He was joined by an old army comrade, James G. Peale, who also had been bought out of the army that he might serve the Church. Sharing the toil, they strengthened each other's hands and many were won to Christ. Division and rivalry made the way difficult for William Brown in Montreal.

The border circuits reported an increase.

English Conference Appointments.

Montreal—John B. Strong.
Quebec—Richard Williams.
French Missionary—John De Putron.
Upper Canada—Henry Pope, James Booth, Richard Pope.

The Rev. John Hicks, from Prince Edward Island, exchanged with Mr. Strong, and wrote from Montreal, December 14th, 1816: 'The bearer of my letter is Mr.

Daniel Fisher, a grandson of the late Philip Embury. Our brethren Henry and Richard Pope and James Booth arrived safely. H. and R. Pope are laboring about fifty miles from Montreal. Brother Booth may remain with me. We are going into Upper Canada and will report our views.'

Mr. Hicks wrote again, January 31st, 1817: 'Our efforts to form a circuit around Montreal have been crowned with success—Chambly, St. John's, Roche Mountain, Yamaska Mountain, Shefford, Yamaska Village, Sorel and Point de Bure—a tour of 300 miles. We have formed several classes, have fair congregations and good prospects; fifteen added in Montreal.'

From Quebec the Rev. R. Williams reported: £1,180 raised towards the new chapel—£230 from Montreal. House rent and furniture, £50. The ministers sent home a suggestion that Upper and Lower Canada be formed into a district. In addition to success at Quebec and Montreal, a movement was under way at Kingston for the erection of a new chapel and about £400 subscribed. On Christmas Day Rev. H. Pope reached Cornwall, and in six months gathered a society of fifty. 'My circuit is fifty miles along the St. Lawrence and extending many miles into the woods, where the roads are bad. But we do not consider hardships. At Johnston a large building was fitted up for preaching and a class of twenty enrolled. We are preparing to build a chapel in Cornwall.'

CHAPTER VI.

1817-1819.

FIRST CONFERENCE IN CANADA.

Conference — Elizabethtown — Revival — Stations — Circuits — Changes—British Conference appointments—Reports—Prosperity—Education—Conference, 1818—York—Bangs—Yonge Street — Bishop George — Torry—British stations—Pope—Ice—Sleigh bells—Solicitor-General—Open doors—Marriage.

THE Genesee Conference met June 21st, 1817, in the Elizabethtown chapel, Augusta circuit. About eighty preachers attended, sixty of whom came across the lines. Bishop George presided, and the session was made memorable by a wonderful revival which broke out under his preaching Sunday morning.

A member of the Conference, Rev. Charles Giles, said: 'Near the close he produced a climax, the most bold and thrilling I ever heard. From thought to thought he ascended, like an eagle soaring in the distant sky. Several times I thought he could go no higher, but he seemed to inhale new fire, then higher and higher still, as if he would take all with him to the third heaven. Strong emotions swayed the congregation, penitents were conducted to the front and a prayer-meeting was begun —a season of power and glory. The services were continued all day. During the Conference the Word was spoken with power, and more than a hundred were believed to be converted.'

Stations, 1817—Western District.

Henry Ryan, Presiding Elder.

	Members.
Niagara—John W. Byam, George Ferguson	396
Ancaster—Isaac B. Smith	246
Westminster—David Youmans, Caleb Swayze	166
Thames—Elijah Warren	160
Detroit—Gideon Lanning	30
Yonge Street—David Culp	160
Duffin's Creek—James Jackson	68
	1226

Eastern District.

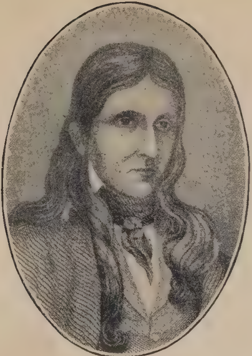
William Case, Presiding Elder.

Hallowell—Wyatt Chamberlain, Ezra Adams	210
Belleville—John Chamberlain	730
Bay Quinte—Thomas Madden, Nathaniel Reeder	
St. Lawrence—Andrew Prindle, Thomas McGee	231
Augusta—Isaac Puffer	505
Ottawa—Peter Jones	127
Montreal—William Barlow	26
	1829
Stanstead (New Eng. Conf.)—Josiah S. Scarritt	—
St. Francis (New Eng. Conf.)—Thomas C. Pierce	—

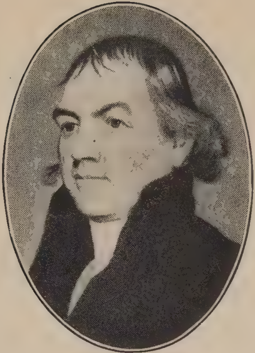
The revival which began in the Conference spread through the circuits. Preachers and societies caught the flame. From settlement to settlement revival news was carried. Conversions were multiplied—ten or a dozen at a single prayer-meting—and whole families rejoiced together. Among disbanded soldiers there were scores of conversions.

That first Conference in Canada stands forth as a mighty Pentecostal season—prophetic harbinger of many to follow, with similar indubitable manifestations of divine power.

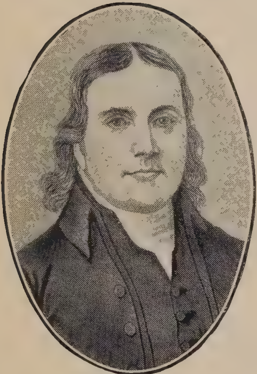
'At a field-meeting,' said Ezra Adams, 'a beautiful little girl of six years was so overpowered that she lay as one dead. Reviving, she whispered in a low, sweet voice, "Hallelujah! Glory to Jesus!" repeating louder



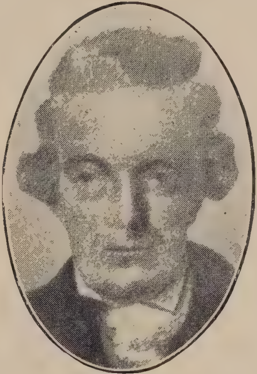
Lorenzo Dow



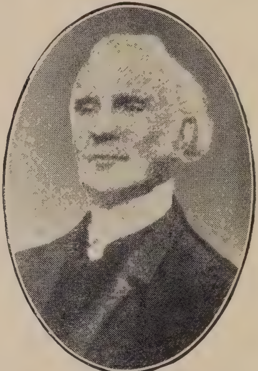
Bishop McKendree



Bishop George

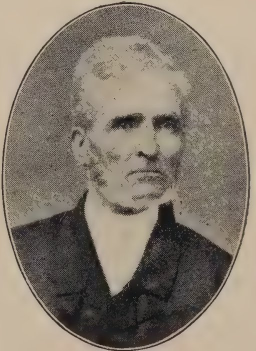


Thomas Whitehead



Ezra Adams

Henry Pope



Fitch Reed, D.D.

and louder, then in her ecstasy clapping her hands. Grown-up people fell under the powerful influence. An aged infidel said, "This is all feigned work!" But the sight of the little girl and her wonderful words melted his heart and led to his conversion. Westward to the Niagara circuit the gracious influence spread, resulting in the conversion of four or five hundred in a few months. Other circuits shared largely in the general outpouring.'

A portion of Yonge Street circuit was taken to form the Smith's Creek circuit. The new Belleville circuit embraced the townships of Murray, Sidney, Thurlow, Percy and Rawdon.

The Bay of Quinte circuit, including Kingston, showed continued advancement, and the Augusta circuit had an addition of over 300.

Cornwall suffered from division, but the old members —Samuel Heck, John Van Camp and many others— stood firmly in support of the first occupiers of the field. The Rev. Henry Pope speaks of meeting these brethren occasionally, also Bishop George and Elder Case, in consultation.

The original society in Montreal barely held its own, popular sentiment strongly favoring the British missionaries.

BRITISH WESLEYAN APPOINTMENTS, 1817.

	Members.
Quebec—John Hick	48
Montreal—James Booth, Richard Pope	67
Sorel—John De Putron	8
Melbourne—Richard Williams, William Dinning	8
Cornwall—Henry Pope	14
Fort Wellington—Edward Johnston	—
Kingston—John Catterick	21
	166

The Rev. William Crosscombe, of Liverpool, N.S., was appointed chairman, but the Rev. John Hick probably filled the office. Mr. Booth mentions the arrival of the Rev. Robert Lusher in Montreal, an encouraging increase of members, and 125 scholars in the Sunday-school.

Immigration was rapidly increasing the population of the provinces and general prosperity prevailed. The attention given to education was as yet but slight; books were few, and periodical literature almost unknown. The *Methodist Magazine,* N.Y., begun in 1789, after some years of suspension reappeared in 1818 and had considerable circulation in Canada.

The Genesee Conference met in Lansing, N.Y., July 16th, 1818, Bishop Roberts presiding. James Jackson and Ezra Adams, Canadian probationers, were admitted to deacon's orders. James G. Peale, Samuel Belton, Robert Jeffers and William Rundle were received on trial.

STATIONS, 1818—WESTERN DISTRICT.

Henry Ryan, Presiding Elder.

	Members
Niagara—Isaac B. Smith, George Ferguson	796
Ancaster—Joseph Hickcox, Samuel Belton	280
Long Point—David Youmans, Alvin Torry	—
Westminster—Daniel Shepherdson	324
Thames—William Jones	214
Detroit—Alpheus Davies	40
Yonge Street—James Jackson, Wm. W. Rundle	140
York—David Culp	—
Duffin's Creek	201
	1995

EASTERN DISTRICT.

William Case, Presiding Elder.

Hallowell—Thomas Madden, John Tuke	472
Belleville—James G. Peale	165
Bay Quinte—Isaac Puffer, James Wilson	755

St. Lawrence—Timothy Goodwin, Calvin N. Flint	290
Augusta—Wyatt Chamberlain, Robert Jeffers	822
Cornwall—Nathaniel Reeder	50
Ottawa—Renaldo M. Evarts, Ezra Adams	95
Montreal—Elias Bowen	27
Malone, N.Y.—Charles Northrup	60
	2736
Stanstead and St. Francis (New Eng. Conf.)—Zenas Adams, Wilder Mack	—
Dunham (N. Y. Conf.)—James Covell	—

After the great revival a decrease of 125 appears on the Niagara circuit. Ancaster made an advance of 300.

Alvin Torry, assistant on Long Point Circuit, came from Connecticut. Two years before, at the age of nineteen, he had entered the work. Appointed to Canada, he divided his savings, a hundred dollars, with his mother, and set off for his far-distant circuit. His superintendent was soon called elsewhere, and the responsibilities fell upon his shoulders. Cheered by the assurance of divine assistance, witnessing conversions almost immediately and sixty probationers gathered in a single round of his circuit, he realized that soul-saving was not only his work but the joy of his heart. Ready access was granted him to the homes of the people of every name; churches were built—one by a single individual, Mr. Loder—and Methodism captured the hearts of the settlers.

Samuel Belton is credited with preaching the first sermon in the township of London, 1819, in the house of Mr. Robert Webster. On the western circuits success crowned the labors of the itinerants.

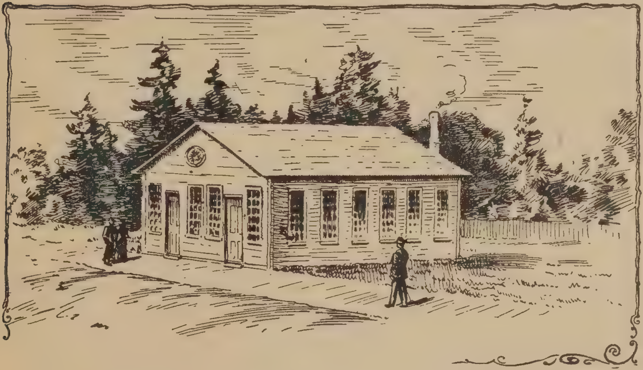
York, the capital of Upper Canada since 1795, appears for the first time among the stations.

The venerable Dr. Bangs, of New York, at the Brockville Conference, 1848, said: 'I believe I was the first Methodist preacher that ever attempted to preach in Little York, as Toronto was then called, and I preached in a miserable half-finished house on a week-evening, to a few people, for there were not over half a dozen houses in the place. I slept on the floor, under a blanket. This was in 1802. I was then attempting to form a circuit on Yonge Street and was induced to make a trial in this little village, the settlers in which were as thoughtless and wicked as the Canaanites of old.'

Mr. Bangs' appointment was to the "Bay of Quinte and Home District," which included Yonge Street. Dr. Carroll says: 'Yonge Street had been opened as a military road about 1793, and was peopled as far north as the "Quaker Settlement." Little York was visited by the preachers occasionally, but there was no permanent society there until about 1817, when Mr. James Lever, a Methodist from the Old Country, pitched his tent in the little village, and finding one of his own people, arranged for a prayer-meeting once a week. Mr. Ryan encouraged the building of a meeting-house, and mortgaged his farm to raise the money. It was built during the summer of 1818—a plain wooden building, 30 x 40 feet—and stood on the south side of King Street, about midway between Yonge and Bay Streets, on a site obtained from Mr. Jordan Post.'

The Rev. John Doel, probably the only person now living in Toronto who had personal knowledge of these events, says: 'When I, with my father and family, reached Little York, November 5th, 1818, we found a class of six members—Mr. and Mrs. W. P. Patrick, Mr. and Mrs. James Lever, Mr. James Hunter, and one other, probably Dr. Thomas Stoyle, in whose house the services had been held.' By Mr. and Mrs. Doel the class was increased to eight. Others were soon added—Miss Sarah Gilbert, Mrs. Dr. Morrison, Mrs. Carroll, mother of Rev. John, "Father Stark," Messrs. Hastings, McGin, Pilkey, Dr. T. D. Morrison, etc.

A few months after the new chapel was opened a Sunday-school was begun by Mr. Thaddeus Osgoode, of Montreal; and according to John Carroll, one of the scholars, this was the first Sunday-school in York, if not in Upper Canada.



THE FIRST METHODIST CHAPEL IN TORONTO

Erected in 1818. It stood where now the Bank of Commerce stands at the corner of King and Jordan Streets

Dr. Carroll records his first sight of Elder Ryan, on the streets of Little York, and mentions his address to the children of the Sunday-school. He speaks of him as "in the zenith of his effective energy," "a man of decided port and presence, for that day comfortably and clerically clad." The embryo city shared in the Elder's quarterly visitations. The Rev. David Culp, whose home was probably in Trafalgar, began preaching in the new chapel before it was finished, and by an interchange with neighboring ministers regular services were maintained.

Mr. Youmans came to Yonge Street from Long Point, in exchange with Mr. Jackson, and had his home at Markham.

Change of boundaries affected the numerical strength of several circuits, but the forming of new ones denoted advance. Many of the preachers pushed their way into remote settlements, going on foot where there were no roads, caring for the souls of immigrant settlers. Much of this work was done by James G. Peale, of Belleville; Puffer and Wilson, also of the Bay of Quinte circuit, followed the blazed trees and commended themselves to the scattered inhabitants by cheerfully sharing their lot. Very similar was the experience of the men on the more easterly circuits, where the settlers were penetrating the forests, making homes for their families. The Augusta preachers threaded their weary way through the woods to the Tay, the military settlement of Perth, and still farther north. The Cornwall region had become disputed territory under the zealous labors of rival missionaries; the one backed by influence and means from the Old Land, the other on "an average salary of thirty-two dollars a year," until he left the country "with a constitution very much broken."

The youthful and devoted messengers to the Ottawa, Everts and Adams, found the settlers widely scattered, the climate severe, rivers and roads often impassable, appointments numerous and distant, but they toiled with faith and courage, leaving a memory which for years was as ointment poured forth.

On the Stanstead and St. Francis circuit appears Zenas Adams, one of a numerous family, well known in itinerant ranks. His daughter Charlotte became a missionary teacher; several nieces filled important positions: Mrs. Thomas Hurlburt, in self-denying and successful missionary work; Miss Mary E. Adams and her sister as teachers in the Hamilton Ladies' College, conductors of the Cobourg Ladies' Academy, and the elder as Lady Principal of the Ontario Ladies' College. The circuit advanced from 124 to 229 members.

Towards the close of this Conference year Bishop George made an official tour of Upper Canada. With Alvin Torry as his travelling companion and on horseback, beginning at Long Point he visited the several circuits to Kingston, praying with the families and edifying the congregations.

STATIONS OF THE ENGLISH MISSIONARIES, 1818.

Edward Johnston, Chairman.

Quebec—John Hick.
Melbourne—Richard Williams.
Montreal—Robert L. Lusher.
St. Armand—Richard Pope.
Fort Wellington—Thomas Catterick, John De Putron.
Kingston—Edward Johnston.
Bay Quinte—James Booth.
York—Henry Pope.

Rev. R. Pope, April 8th, 1818, says: 'At District Meeting we detached St. Armand from Montreal—about fifty miles distant, near the United States—making it a separate circuit. There are twenty-four members, and we expect to form a society in Dunham on our next visit. We hope to build a small meeting-house. There are hundreds destitute of the means of salvation. The labor of this circuit is too much for one man, and my health is greatly impaired. Brother Lusher is doing well in Montreal, and will be an honor to our cause.'

The Rev. Henry Pope gives some incidents of travel: 'The Rev. T. Catterick, of Kingston, came down to Cornwall in February, 1818, that we might travel together to District Meeting in Montreal. The ice on the river was smooth as glass, the horse going swiftly, when suddenly we found we were in the midst of air-holes, with only just room to drive between them. I never can think of our danger without praise to our blessed Deliverer. Our District Meeting was a time of much good.

'On the 4th of March I was ready to leave Kingston for Niagara. The snow was going fast; the weekly stage had left before I was ready. Taking a few needful articles down to the market, I found a man ready to start and willing to take me. We arrived at his home, twenty-six miles, about eleven o'clock—a Methodist family, where I was treated as if I were St. Paul. Next morning another Methodist, with a good span of horses, drove to the door, and by half-past two landed me in Belleville—56 miles on my way. I engaged passage with a load going late in the evening, but being requested to preach in a tavern I did so, and my jovial fellow-travellers, fearing the presence of a Methodist preacher, departed. Next morning, seeing no chance of a ride, I walked to the gate and heard sleigh-bells. A gentleman with a fine span of horses said, "Take a seat," and I was snugly on my way to York with Henry Boulton, Esq., Solicitor-General of Upper Canada. At a service Monday evening were some members of the House of Assembly.

'Tuesday morning I left by stage for St. Catharines, arriving Wednesday evening. Thus in one week I rode nearly three hundred miles, preached twice, and breakfasted with Rev. Dr. Strachan. Calling on William H. Hamilton, Esq., to whom I had a letter of introduction, I was desired to make his house my home and soon had more places for preaching than I could supply—St. Catharines, St. David's, Queenston, Niagara, Fort Erie, Thorold, etc. I received great kindness from Messrs. Van Every, Keefer, Burger, Street and many others. By invitation I met Elder Ryan and a few of his office-bearers. After consultation and prayer the Elder was pleased to say: "Young man, I find you of a different spirit from what I had expected."'

All the places mentioned by Mr. Pope had been occupied for years by the Methodist ministers first on the ground, and many of the persons gathered into his classes had been members of the earlier societies—an easy explanation of subsequent irritation. But Mr. Pope adds, 'The brethren from the United States scarcely make an attempt in many of the most populous and important places on the frontier, as the resentment kindled by the war was not extinguished by its termination.' Many of the early preachers were as British as Mr. Pope himself; samples of them he met in Ryan and Ferguson. Nor had they abandoned the more populous places, where, for good reason, ministers "from the United States" were not acceptable. Mr. Pope, however, may be excused for entering what seemed to him open doors and forming societies in Niagara, Queenston, etc. In the midst of his labors he left for Utica, N.Y., to be married to Miss Jones, and tells of his difficult journey back to Kingston—the roads like a ploughed field, the river partly frozen, so that they had to cross with sled and hand-pole.

During the year Mr. Pope enrolled about seventy members, and with his brethren reported an increase of 216 on seven circuits, making a total of 585 members.

During the year there was an agitation through Upper Canada, and some discussion in the House of Assembly, regarding the "Clergy Reserves"—one-seventh of the land, which had been reserved for the support of a Protestant ministry; but a sudden dissolution deferred investigation.

The right of other ministers than those of the English and Presbyterian Churches to perform the marriage ceremony was a question of increasing interest and earnest discussion.

In Canadian Methodism the year closed with a membership of 5,232, not counting the border circuits.

CHAPTER VII.

1819-1820.

COLLISION AND CONCILIATION.

Bunting — McKendree — 1819 — Stations — Accident — Circuits — Changes — Metcalf — Belleville — Augusta — Cornwall—Rival altars—Ottawa—Montreal—Seagar—Fitch Reed —Swamp — Funeral — Revivals — Embury's Bible — French Convert — Stations — Letters — Bay Quinte — Missionary Society—Bibles—King George III.—Duke of Richmond—General Conference—Canadian affairs—Resolutions—Separation—Delegates—Emory—Instructions—Settlement.

THE instances we have given may serve as samples of occurrences attending the entrance of British missionaries into preoccupied centres. The usual result was the awakening of a spirit of rivalry, presaging disaster.

The Secretaries, Revs. Jabez Bunting and Richard Watson, wise and godly men though they were, were not sufficiently well acquainted with these Provinces and the sentiments of the people to forecast the inevitable consequences of their benevolent endeavors to meet supposed necessities. Seed, however, was being sown for undesired harvests. The increasing friction between the two branches of Methodism was reported by the Presiding Elders to Bishop McKendree, who laid the whole matter before the Wesleyan Missionary Committee. The Secretaries replied, February 25th, 1819, expressing their desire that the missionaries sent out by them should not invade places previously occupied by their Canadian brethren, unless insufficiently supplied, but direct their efforts to communities in need of religious services; and that they had so instructed their missionaries. These explanations and instructions did not greatly relieve the situation. The English laborers were reluctant to withdraw from openings where a promising entrance had been made. The Canadian preachers claimed that they were supplying the destitute places, and that there were no large centres of population demanding additional helpers. The prospects, therefore, were for a continuance and increase rather than an abatement of friction.

The Genesee Conference met in Vienna, N.Y., July 1st, 1819, Bishop Roberts presiding. Several preachers from Canada attended. Elders Ryan and Case were elected to the General Conference. Thomas Harmon and Robert Jeffers were elected to deacon's orders. Thomas Demorest and Franklin Metcalf were received on trial.

Stations, 1819—Western District.

Henry Ryan, Presiding Elder.

	Members.
Niagara—Isaac B. Smith, Daniel Shepherdson	694
Ancaster—George Ferguson, William Jones	582
Long Point—James Jackson, Wm. W. Rundle	404
Westminster—Alvin Torry	281
Thames—Joseph Hickcox	209
Detroit—Trueman Dixon	30
Yonge Street—David Youmans	201
York—Samuel Belton	65
	2466

Eastern District.

William Case, Presiding Elder.

Smith's Creek—Elijah Boardman	200
Hallowell—Thomas Madden, Franklin Metcalf	535
Belleville—John Tuke	156
Bay Quinte—Isaac Puffer, John Wilson	760

St. Lawrence—Timothy Goodwin, Thomas Demorest	332
Augusta—Robt. Jeffers, Rinaldo M. Everts, Calvin N. Flint	750
Cornwall—James G. Peale	54
Ottawa—Ezra Adams	87
Montreal—Aurora Seagar	22
Malone—Charles Northrup	70
	2966

Dunham (N. Y. Conf.)—Fitch Reed.
Stanstead and St. Francis (New Eng. Conf.)—Squire B. Haskel, Sumach Norris.

A sad drowning accident occurred on Sunday morning at Hay Bay as the people were passing over to Quarterly Meeting in the Adolphustown chapel. A boat-load of eighteen young people was rowing swiftly over when their boat sprang a leak, and suddenly all were struggling in the water. Eight young women and two young men were drowned. The sweet songs of Zion the youthful voyagers were singing were suddenly interrupted, to be resumed, we trust, on the brighter shore. The bodies were soon recovered, but for days and years there was anguish in many hearts and homes around the Bay.

Some of the older western circuits were experiencing the evils of division.

On the Westminster circuit Alvin Torry keenly felt that "the harvest was great but the laborers few." "Continued calls from the newly settled parts," "little time for rest," but "it was a good year, for the Lord blessed us and many souls were saved."

The more westerly circuits shared in the blessing. Yonge Street circuit continued to prosper. York suffered from division. Smith's Creek and Hallowell, with some change of territory, made good progress. Franklin Metcalf, "the beardless boy" whom Elder

Case had taken knowledge of some years before as blessed with gifts and graces, by humility, studious habits and faithful labors won the confidence of the people. He had spent some time with a physician in a preparatory course of study, had gained experience as a local preacher, was well developed in stature, genial in manners, with expansive brow and large dark eyes, keenly sensitive to the cry of the perishing, and seemed specially equipped for the Master's service.

The peace of Belleville and Bay Quinte circuits was marred by rivalry. Thomas Demorest was beginning a long and useful career on the St. Lawrence circuit. The borders of Augusta circuit were extended, taking in Elmsley, Montague, Marlboro', North Gower, Bathurst, Drummond, Beckwith and Goulburn, to keep pace with the inflowing tide of new settlers. Mr. Jeffers and his assistants showed a good increase. Cornwall, though a centre of competing forces, advanced along both lines. Over the wide expanse of the Ottawa circuit Ezra Adams found scope for his buoyant energy, and made good progress.

Aurora Seagar reached Montreal July 31st in very feeble health. In Mr. Findley's beautiful home, out of town, he seemed to improve for a few months; but, moving into the city, "by handing buckets of water at a fire" he was overcome. Through the autumn he was sinking, and he died December 22nd, attended by Elder Case, Mr. Lusher and other friends. He gave cheering evidence of his readiness to depart. His testimony and early death, in his twenty-fourth year, were made a blessing to many, and especially to a Roman Catholic, who was converted through seeing how a Protestant could die.

On the Dunham circuit we meet Fitch Reed, coming five hundred miles, from Long Island, to take a share in the work and make for himself an honored niche in Canadian Methodism. He was in the fourth year of his ministry, and said of his circuit: 'Dunham circuit, with the exception of three appointments in Vermont, was within the Canada line, with fourteen appointments every fourteen days, besides extras, of which I had more than I could possibly attend. My ordinary travel each two weeks was 150 miles, and the roads often next to impassable. On my first round, miles from human dwellings, I came to a swamp, appalling to look at, and I sat upon my horse undecided. Lifting my heart in prayer I dismounted, made a long line of the bridle, and jumping from root to root through the terrible slough, led my horse—once covered over the hips—fearing he would never reach the farther side. The next day I met a man who had come nearly twenty miles to find a minister to attend a funeral. In a large settlement I found all assembled, and never have I witnessed such intense interest. The Holy Spirit was there in mighty power. Returning the next day, I found the whole community under deep concern. They kept up the meetings until my return in two weeks. Never have I seen a revival progress so delightfully. Almost the entire adult population professed conversion, and the society became one of the most promising on the circuit. Precious revivals occurred at two other points, with a net increase of 78. My pleasant home was with Adam and Eve Seagar. In the vicinity resided a family named Embury. Opening the family Bible, I found it was printed in 1611, and written in a fair hand was the name *Philip Embury!* And this was his son.

That Bible I bought and keep it still. I knew,' continues Mr. Reed, 'of only one conversion of a French Roman Catholic while I was there. A young French-Canadian had gone to St. Albans, Vt., and engaged with a farmer. In the midst of harvest he wanted eight dollars to go home. "But not in this busy season!" said the farmer. He insisted that he had been so long absent from confession that he must go. "Oh, I can save you that expense, and you can find absolution, too," said the farmer. He took him to a Methodist prayer-meeting, and the minister found he was under deep conviction. He was taught the Gospel way, found salvation, and went on his way rejoicing.'

In May Mr. Reed bade farewell to his Canadian friends, and on his way to Conference found himself once more in his dear old home, where his improved health was a joy to all.

English Conference Appointments, 1819.

Richard Williams, Chairman.

	Members.
Quebec—John Hick	86
Montreal—Robert L. Lusher	95
Melbourne—John De Putron	46
St. Armand—Richard Williams	68
Fort Wellington—Thomas Catterick	140
Kingston and Bay Quinte—James Booth, Richard Pope	80
Niagara—Henry Pope	70
	585

Mr. Lusher reports a full congregation in Montreal, 120 scholars in the Sunday-school, and some Roman Catholics attending.

At Chambly several soldiers were meeting in class. Messrs. Booth and Pope, of Bay Quinte, report: "Our sphere of labor is very extensive; we have invitations to preach sixty or seventy miles beyond our circuit, but cannot accept them.'

From Fort Wellington Mr. Catterick writes, February 28th, 1820: 'Of late we have been doing well; our prospects for usefulness brighten, prejudices seem to be dying, and I trust the Word of God will run and be glorified. We held a meeting at Matilda on Christmas Day to form a missionary society. The Hon. Thomas Frazer, W. F. Gates, Paul Glassford, Hugh Munro, R. D. Frazer, E. P. Kingsbury, Captains Ault, Dulmage and Carman, with many others, took part. About £25 were subscribed.' Several of these names were identified with the earlier society.

The Methodist Episcopal Missionary and Bible Society was organized this year—1819—and the Canadian societies became auxiliaries.

Canada, in sympathy with all parts of the British Empire, mourned the death of George III., who had reigned nearly sixty years.

The Duke of Richmond, Governor-General of Canada, also died this year, from the bite of a tame fox. He was succeeded by the Earl of Dalhousie.

The General Conference, 1820, was held in Baltimore. Elders Ryan and Case attended. The correspondence between Bishop McKendree and the English Missionary Secretaries on Canadian affairs was considered, and the following resolutions adopted:

1. That it is the duty of the Bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, all except Quebec.

2. That the following address be sent to our brethren in Canada:

> Dear Brethren,—We have received and read with deep interest the affectionate memorials from the circuits in Canada, expressing your strong attachment to us and your desire for the continuance of our ministerial care over you. We most cordially reciprocate these sentiments, and deprecate the evils of which you complain. We still hope that the existing embarrassments will be removed and an amicable adjustment be brought about.

After reference to the presence of delegates Black and Bennett at the preceding session, and the decision arrived at, the document proceeds:

> As some of the circuits have petitioned to have a separate Conference in Canada, this subject has been considered, but it is not thought expedient for the present. As far as respects civil affairs, it is expected that all our preachers and people who may be under the British or any other Government will behave themselves as peaceable and orderly subjects.

Another resolution authorized an exchange of delegates with the British Conference and a suggestion that Lower Canada be given up to that Conference.

It was also resolved: 'That the Episcopacy, by and with the advice and consent of the Genesee Conference, if they judge it expedient previous to the next General Conference, shall have authority to establish an Annual Conference in Canada.'

The Rev. John Emory was appointed delegate to the British Conference, and the bearer of an address expressing brotherly love, a desire for the adjustment of difficulties and an interchange of delegates.

At the ensuing Conference in England Mr. Emory received a hearty welcome. His explanations tended to allay irritation and to promote future peaceful co-operation. The Conference adopted a series of resolutions declaring the pleasure and aid Mr. Emory's visit had afforded, high appreciation of the work of the Methodist Episcopal Church, a desire for interchange of delegates, and accepting the proposal for a division of Canadian territory.

Regarding the last item, it was resolved:

> That we accede to the suggestion of the American Conference that the American brethren shall have the occupation of Upper Canada and that the British missionaries occupy Lower Canada, allowing sufficient time for carrying this arrangement into effect, with all possible tenderness to existing prejudices and conflicting interests on both sides; the arrangements to be completed within a period to be fixed as early as possible by the Missionary Committee.

Letters were to be written by the contracting parties to the societies under their care, requesting concurrence in the arrangements.

The Missionary Committee, writing the Rev. R. Williams and the other missionaries, inclosed copies of the resolutions, with explanations and instructions, concluding:

> We have thought it best to adopt a geographical division for the following reasons:
>
> 1. The Upper Province is so adequately supplied by the American Conference as not to present that pressing necessity which will justify us in expending our funds upon it.
>
> 2. That Mr. Emory has engaged that its full supply by American preachers shall, as far as possible, be attended to.

3. That this measure at once terminates the disputes as to Montreal.

4. That it will prevent collision without sacrifice of public good.

5. That Lower Canada demands our efforts rather than Upper, as being more destitute.

The transfer of societies will require prudent and wise management; and we depend upon you to carry the arrangement into effect in the same spirit of kindness in which the question has been determined by the Conference and Mr. Emory.

We have appointed our respected brethren, Messrs. Williams and Hick, who are to choose as an associate a third preacher, in full connection, to meet an equal number of preachers appointed by the American Bishop, who shall agree upon the time in which the chapels and societies shall be mutually transferred and the arrangements carried into effect.

JOSEPH TAYLOR,
RICHARD WATSON, } *Secretaries.*

Wesleyan Mission House, August 3rd, 1820.

Bishop McKendree, from Alexandria, D.C., October 16th, 1820, wrote Elder Case, inclosing copies of resolutions and arrangements with the British Conference:

You will perceive that the desire of the General Conference for personal intercourse by deputation, and for the amicable adjustment of differences, has been happily accomplished. It now devolves upon me to enjoin upon you to promote the same spirit of kindness toward our British brethren among all the preachers and members within your district to the utmost extent of your power. For the execution of these arrangements—the transfer of societies and places of worship—I have appointed Brother Ryan and yourself, with authority to associate with you a third preacher, in full connection, to meet the brethren appointed by the Missionary Committee; . . . and fail not to use every means in your power for the prompt execution of the arrangements in the most affectionate manner.

William McKendree.

Bishop McKendree also sent a letter to the members in Lower Canada, stating the changes contemplated and requesting their concurrence.

Thus was an earnest effort made to carry out Wesley's advice in his last letter to the preachers in America, twenty-nine days before his death: "Lose no opportunity of declaring to all men that the *Methodists are one people in all the world.*"

In future pages we shall see the outcome of these peace negotiations.

CHAPTER VIII.

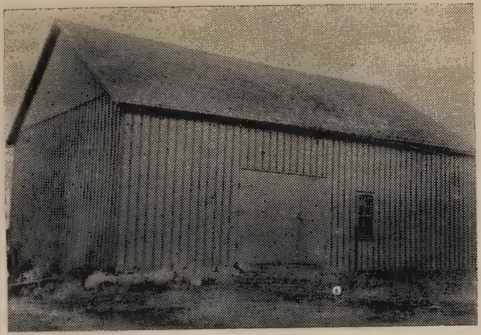
1820–1821.

ADJUSTMENTS, EXTENSION, NEW SETTLEMENTS.

Second Conference in Canada, 1820—Bishop George—Foes—Friends—Stations—Torry's troubles—Col. Ryerson—Long Point—Ten townships—Early names—Thames—Adams—York—Fitch Reed—500 miles—Population—Churches—Patrick—Carroll—English and Irish—Augusta—Rideau—Ottawa—Lachute—Montreal — Dixon — Union—American Presbyterian Church—Transfers—Local preachers—Stations—Letters—Steamboats—Lachine—Perth—Soldiers—Bell—Lanark.

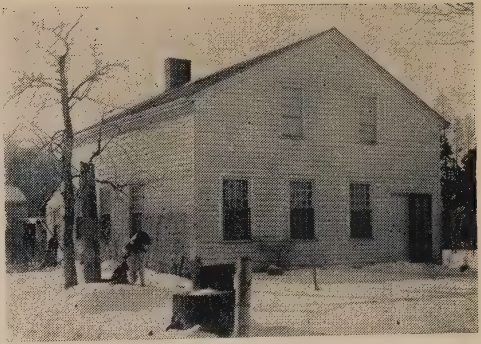
For the second time the Genesee Conference met on Canadian soil, July, 1820, in the meeting-house erected about 1817 near Lundy's Lane—in striking contrast to the meeting there of Canadians and Americans in the deadly conflict of July 25th, 1814. The memory of that engagement would scarcely seem an auspicious omen for an ecclesiastical assembly composed of representatives from the very parties so recently in hostile array.

But the bonds of Christian brotherhood survived and reasserted their vitality. From both sides of the border line a hundred brethren gathered to enjoy a Conference reunion. One of the delegates—Rev. Edward Paine—on his way was drowned in the Susquehanna, and his sudden death cast a gloom over the assembly. The number present, and the outlook, however, formed a cheering contrast to the feeble semblance of a Conference near the same place in 1812. Bishop George, after a long, rough



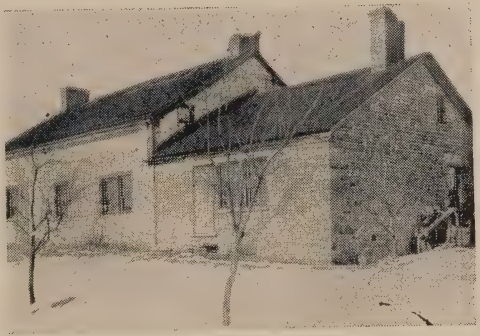
THE "OLD RED MEETING-HOUSE," LUNDY'S LANE

Erected in 1817. Here the Genesee Conference met in 1820. Since turned into a barn.



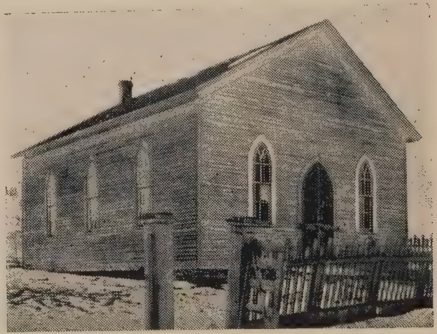
THE "RED MEETING-HOUSE" PARSONAGE

Still standing, and nearly a century old. Noted as the residence of three of the Ryerson brothers—William, John and Edwy.



THE CORWIN HOMESTEAD

Built in 1800 by Joseph Corwin, a U. E. Loyalist. In this house before the days of churches the settlers gathered for worship.



"WARNER'S MEETING-HOUSE"

Built about 1835 on the site of the original chapel (the third Methodist church in Upper Canada) two miles west of St. David's.

ride, arrived and presided. The Rev. William Case was appointed Secretary.

Some of the services were held in a grove at the extremity of Lundy's Lane, and multitudes listened to the Word of life. Of the young men now enlisted for spiritual warfare some had fought at Chippewa and Lundy's Lane. 'Men kneeled together to receive ministerial orders who had been ranged in hostile ranks along the frontier six years before. At the close of the service they were seen locked in each other's arms.'

Of the men ordained three were Canadian local preachers—Caleb Burdock, Abner Matthews, and Smith Griffin. Four candidates were recommended from Canadian circuits—David C. Spore, from Long Point; Kenneth McK. Smith, William H. Williams and Philander Smith, from Belleville. Of the Canadian itinerants Aurora Seagar had died, John Tuke was located, and Joseph Hickcox and W. Rundle were recalled.

The last four years had been seasons of spiritual harvest. The rear settlements of the Augusta circuit, the Rideau region and the Thames had been specially visited with revivals, while deep interest pervaded the societies in every part of the province.

STATIONS, 1820—WESTERN DISTRICT.

William Case, Presiding Elder.

	Members
Niagara—Isaac Puffer	619
Ancaster—Alvin Torry, George Ferguson	597
Long Point—John Jackson, Wm. H. Williams	511
Lyon's Creek—Daniel Shepherdson	
Westminster—Isaac B. Smith, Samuel Belton	301
Thames—Ezra Adams	209
Detroit—	66
Yonge Street—James G. Peale, Thomas Demorest	211
	2514

EASTERN DISTRICT.

Henry Ryan, Presiding Elder.

York—Fitch Reed	43
Smith's Creek—Philander Smith	203
Hallowell—James Wilson, Franklin Metcalf	405
Belleville—Thomas Madden	156
Bay Quinte—Robert Jeffers, David C. Spore	722
Augusta—Timothy Goodwin, Kenneth McK. Smith	855
St. Lawrence—	349
Cornwall—Elijah Boardman	113
Rideau—Calvin N. Flint	—
Ottawa—James Botfield	89
Montreal—Trueman Dixon	23
	2958
Dunham (N. Y. Conf.)—Ibri Cannon	
Stanstead (N. Y. Conf.)—Phineas Crandall	

The following estimate of ministers in Upper Canada in 1820 was given by Elder Case:

Methodist	28
Methodist local preachers, 47; exhorters, 65	112
Wesleyan missionaries	5
English Church	16
Presbyterians and Congregational	15
Baptists and Mennonites	25
Friends	10

A portion of the Niagara circuit was taken to form the Lyon's Creek circuit, and this, with other causes, made a considerable reduction. Mr. Torry, of Ancaster circuit, says: 'After Conference I visited my mother for a few days, then mounted my horse for a three hundred miles' ride, and found a comfortable resting-place at Father Bowman's. Going for my horse in the pasture, I found him dead! Having given my mother half of what I received last year, I had but a few shillings left. My colleague, Bro. Ferguson, a poor man, with a family, had a similar loss soon after. We had an extensive circuit, but no horses. I borrowed one, then bought on credit. My health became poor, but the Lord gave us refreshing showers, and souls were saved. At the end of the year I desired a release, but Elder Case declared I must stay another year.'

At Long Point lived Colonel Joseph Ryerson. His sons George, William and John had been converted and joined the Methodist Church. Their mother was pleased, but not their father. During the year John was called into the work by Elder Case and of his beginning writes: 'My itinerant ministry commenced on the Long Point circuit, which extended from Port Dover to Port Talbot, along the shore of Lake Erie and into the second row of townships. We had twenty-five appointments, scattered over ten townships. We always met the class after preaching. This year I received nothing by way of support except what I ate and drank and money enough to keep my horse shod. At the close of the year, while the preachers were at Conference, I was sent to the Ancaster circuit, and was appointed to that circuit the following year, 1821.'

William became very useful as a local preacher, and married early. Their younger brother, Egerton, thus writes: 'When I was twelve years of age my three elder brothers became deeply religious, and I imbibed the same spirit. My consciousness of guilt was distressing; in the end I simply trusted in Christ for salvation, and "Jesus all the day long was my joy and my song."' The Ryerson brothers will often come into view as we proceed.

Lyon's Creek, a tributary to the Chippewa, was named from one of the early settlers.

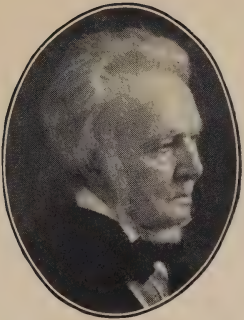
The visits of the itinerants resulted in the conversion of many—the Bogeres, Lemons, Miseners, etc.—and the erection of a meeting-house, about 1816, the nucleus of a circuit embracing the townships of Crowland, Willoughby and Bertie.

Robust and laborious as Ezra Adams had been in the east, his health gave way before the miasmatic conditions and the excessive demands of the Thames region, and a supply had to be sent him. Some of the other western circuits suffered also.

Under Elder Ryan's supervision the work in York received a fresh impulse through the effective labors of Fitch Reed. He arrived in New York before Conference, and there, he says, 'I met the Rev. William Case, applying for a young man to take charge of Little York. When the Bishop asked me I consented, and received my instructions. Having four or five hundred miles before me to the seat of Conference, I could spend but a brief season at home. The Lundy's Lane Conference was an occasion of more than ordinary interest to me. Though a stranger, I was sure of a brotherly greeting. I was quartered at the same house with Bishop George and served him as private secretary.

'One of the most impressive scenes I ever witnessed was immediately after Conference. The preachers had come with horses and saddle-bags, ready to start so soon as they should learn their destination. Forming near the church, two abreast, they slowly moved away over the hill, soon to disperse to their several fields—probably never all to meet again.

'York was a village of twelve or fifteen hundred inhabitants. It was the seat of government, with a representative of royalty—Sir Peregrine Maitland, the Governor-General. There were three small churches—Episcopal,

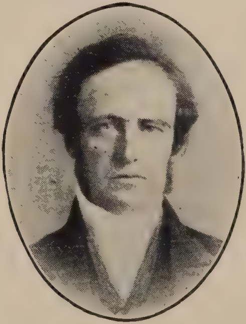


George Ryerson
(Aged 91 years)

William Ryerson

Residence of the Late Colonel Joseph Ryerson
(Near Vittoria, Norfolk County)
Here the Ryerson brothers spent the days of boyhood

John Ryerson



Edwy M. Ryerson

Presbyterian and Methodist. Our society numbered about forty; prayer-meetings twice a week, in private houses. I was asked to remember the King and royal family in praying, and replied that I had no doubt that King George IV. needed prayer as much as any one. I was provided for in the home of Mr. William Patrick, one of our leaders—a sincere, earnest Christian.'

Dr. Carroll, then a scholar in the Sunday-school describes Mr. Reed as 'a medium-sized, handsome young man, with oval, expressive countenance, clerically habited and pastor-like, one of the most accomplished ministers that had served that chapel.' That Mr. Reed was ready for hard work and to "rough it" with his brethren in the new settlements will be seen before his record in Little York is finished.

The Smith's Creek circuit, from York to Belleville circuit, was extending into the townships of Monaghan and Cavan, finding the Thompsons, Gardners, Russells, Morrows, other Irish and English families, and Moses Blackstock, who became a local preacher.

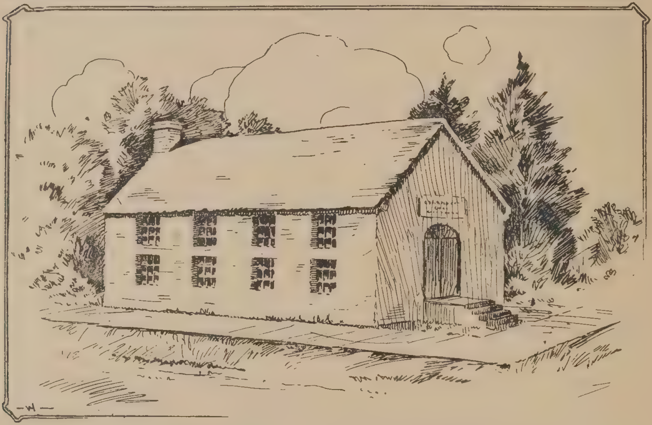
During this year, 1820, the "Hamilton Chapel" was erected, north of the present site of Cobourg. When near completion the Rev. Philander Smith announced for a watch-night service. But so strongly did some object to any service before the regular opening that a church trial resulted. The "supply" for the year was George Farr, formerly a soldier, but for some time a school-teacher.

The Hallowell circuit, co-extensive with the peninsula of Prince Edward, fared well under the zealous labors of Wilson and Metcalf, showing an increase of 86.

From the Belleville circuit, now of more moderate boundaries, John Reynolds, who had been located, was recommended for elder's orders.

The Bay of Quinte circuit, embracing Kingston, about held its own.

To form a new circuit the Augusta circuit was divided, Kitley, Walford, Montague and Marlborough townships, with their rivers, lakes and new settlements, constituting the Rideau circuit. This rugged wilderness, with occasional visits to Perth, Beckwith and Goulburn, taxed the energies of Calvin N. Flint, whose muster-roll of members ran up to 214.



THE SECOND KINGSTON CHAPEL

From a lantern-slide view loaned by Mr. W. S. Ellis. Said to be an accurate sketch of the church.

Passing down the Rideau until it pours its waters into the mightier Ottawa, then from Hull and the ceaseless music of the Chaudière Falls, the course of earlier and later voyageurs down the river, we enter the Bay of Pancote and are within the Ottawa circuit; then on to West Hawkesbury, St. Andrew's and Lachute, headquarters of the far-reaching circuit, for the time in charge of James Botfield, a local preacher from England.

This detour to the north has taken us past the Cornwall circuit, with its tier of frontier townships, where Elijah Boardman, assisted probably by David Wright, was endeavoring to consolidate the work. Mr. Wright was born and brought up at the Bay of Quinte, where his youthful ardor was stimulated by military training and his exploits in the war of 1812, which left their impress in the marked precision and dexterity of his after years.

To supply Montreal, Trueman Dixon was sent down from Detroit.

In accordance with the arrangements entered into by the British and American Conferences, Elders Ryan and Case visited Montreal and advised a peaceful union. Only some of the members were satisfied. The dissentients, uniting with some Americans in the city, extended a call to an American Presbyterian minister. Thus originated the American Presbyterian Church, still flourishing in that city.

Mr. Dixon was removed to the Ottawa circuit. A general effort was made to carry out the arrangements, but the end of the year disclosed a considerable shrinkage. The accessions from the British societies in Upper Canada seem to have been small.

To afford recognition of the numerical strength and effective co-operation of the local preachers, the General Conference of 1820 permitted the local preachers of each Canadian district to hold an administrative Conference. Several located brethren had joined their ranks, and it was believed that a desirable bond of cohesion might in that way be formed.

BRITISH CONFERENCE APPOINTMENTS, 1820.

Richard Williams, Chairman.

Quebec—Robert Smith.
Montreal—John Hick.
Melbourne—Wm. Sutcliffe, John De Putron.
St. Armand—Richard Williams.
Fort Wellington—Richard Pope.
Kingston—James Booth.
York—Henry Pope.
Niagara—Thomas Catterick.

The Rev. Henry Pope thus presents his estimate of the arrangements made by the British and American Conferences:

'The Rev. Dr. Emory's representations—or as we missionaries in Canada regarded them, misrepresentations—led our Committee in London to withdraw their missionaries from Upper Canada, Kingston excepted, as, being a military post, it was thought British officers and soldiers would prefer British preachers. The Ottawa circuit embraced portions of both provinces and it was thought best to leave the whole circuit with Upper Canada. The arrangement gave no satisfaction to any whom it most concerned, especially in Upper Canada.'

'In February, 1821,' Mr. Pope again writes, 'I attended our Annual District Meeting in Montreal. The Rev. R. Lusher, by the blessing of God, had greatly advanced the Methodist cause in that city. In the spacious and elegant chapel erected on the corner of St. James' Street, I and two of the brethren had the honor of preaching dedicatory sermons. I was appointed to the Melbourne circuit, about 125 miles from Montreal. The taking of my family from Williamsburgh to a circuit 240 miles distant, at that inclement season, exposed us to much difficulty and danger. In one place, travelling after night to find some place of accommodation, we most assuredly would have perished but for a wonderful interposition of Providence. On the 17th of March we arrived at the end of our perilous journey.'

The Rev. J. Booth, of Kingston, reported 150 members, an increase of 50. Fort Wellington declined from 140 to 125, some joining the Canadian societies, among whom was the genial and beloved John Black, afterwards the fervent itinerant.

THE SECOND METHODIST CHURCH IN MONTREAL

Built in 1820.

The nine English missionaries realized a total increase of 159; but the Canadian societies suffered a decrease of 659.

Thus closed a year memorable for the rending of many tenderly prized church ties, some of the wounds refusing the healing balm of time, but the plan was generally accepted as an earnest effort for peace. The itinerants on both sides of the new line of separation could sing with a brighter hope—

"Lo, the promise of a shower
Drops already from above;
But the Lord will shortly pour
All the Spirit of his love."

The Rev. Geo. F. Playter relates the story of a little six-year-old daughter of Col. William Ketcheson, Sidney, lost in the woods October 9th, 1820. Searching parties, increasing to several hundreds, were out day and night blowing horns, firing guns and exploring the woods for miles around. No trace of the child was found until the ninth day, when she was discovered not two miles from where she had started. In frost and rain, lightly clad, with no shoes, she had suffered from cold and hunger. She heard the noises, but fear of the Indians kept her in hiding. She slept in hollow logs, and one night a gray animal lay upon her feet and she was glad of the warmth. Though much emaciated, she rallied, and was again the joy of her home.

The Legislative Council was increased by five members, one of them the Rev. John Strachan, as chaplain. Forty new townships had been surveyed and were being allotted to settlers. The area of land under cultivation was increasing, but the farmers' profits were small. The banks of Montreal and Upper Canada facilitated financial transactions. The Lachine Canal was under construction. A new road from Kingston to Ottawa, for public and military purposes, received liberal assistance from the Provincial and Imperial exchequers.

In Lower Canada the Church of England had fifteen missionaries, and in Upper Canada seventeen, with salaries of from £100 to £200, and a total of 328 communicants—about one-twentieth of the number enrolled as Methodists.

Steam communication on the St. Lawrence and the lakes encouraged immigration and greatly aided commerce. For several years the generous offers of the Government had been attracting emigrants from Scotland to Perth, an important military station. After the French and American wars many disbanded soldiers, also numbers of mechanics and laborers, made their way to this inviting settlement. About seven hundred persons had sailed together from Scotland in 1815, and after spending the winter in Quebec, passed up the St. Lawrence to Brockville, and thence through endless difficulties cut their way to the townships of Bathurst, Drummond, Beckwith, Elmsley and Burgess. In answer to their request for a minister, the Rev. James Bell arrived at Perth in June, 1817. He received a grant of twenty-five acres near the town. These settlements were entered by Methodist itinerants—Chamberlain and Jeffers—from the Augusta circuit in 1818. The great hardships of these pioneers were intensified by the failure of their first harvests; but they were relieved by the Government. In 1817 flour was $14 a barrel, potatoes $2 a bushel, beef and mutton ninepence a pound—and these but half of former prices. In 1820 about 900 Scotch immigrants settled in Lanark and Dalhousie, encouraged by grants of land and money. The next year some 2,000 more settled in North Sherbrooke and Ramsey. The village of Lanark was laid out, and mills and a church were erected. A third military settlement was also begun in Richmond.

The homes of these Scotch and Irish settlers, scattered through a dozen townships, were sought out by the Methodist preachers, bearing the cheering Gospel message, with widespread and permanent spiritual results.

CHAPTER IX.

1821-1822.

INDIAN MISSIONS—PROSPECTIVE INDEPENDENCE.

Conference—Candidates—Ordinations—Stations—New townships — Torchlights — Logheaps — Churches — Hamilton — Torry —700 miles—Indians—Seth Crawford—Peter and Mary Jones — Davis — Smith's Creek — Carrying Place—Green—Peale — Healy — Jones—Perth—Increase—Lower Canada—Stations — Pope — Conference, 1822 — Prosperity—Sunday-schools—Settlements—Reed—Camp-meetings—St. Catharines — Church — Mohawks — Council — Adventures — Crawford —Names of honor—Smith's Creek—Anson Green—Death—Williams — Camp-meeting — Healy — Record — Roads — Increase—Metcalf—Missions—Books—Sunday-schools.

THE Genesee Conference, 1821, opened in Paris, N.Y., on the 19th of July. Messrs. Case, Ryan and three others were appointed a committee on Indian affairs. Three Canadian candidates were received on trial—Ezra Healy, John Ryerson and George Farr. Alvin Torry, Ezra Adams and Fitch Reed received elder's orders. Peter Jones was superannuated, and David Youmans was made a supernumerary, with lighter work.

By the new Missionary Society two missionaries were appointed to the new townships lying between the Yonge Street and Ancaster circuits—Toronto, Etobicoke, Chinguacousy, Erin, Esquesing and Trafalgar—then being taken up by English, Irish and American settlers.

STATIONS, 1821—WESTERN DISTRICT.

William Case, Presiding Elder.

	Members.
York and New Settlements—Fitch Reed, Kenneth McK. Smith	30
Duffin's Creek—David Youman's, sup'y	278
Yonge Street—David Culp	
Ancaster—Daniel Shepherdson, John Ryerson	579
Niagara—Isaac Puffer	426
Lyon's Creek—Alvin Torry	123
Long Point—Isaac B. Smith, Wm. H. Williams	613
Westminster—James Jackson, George Ferguson	328
Thames—Ezra Adams, Thomas Demorest	182
	2559

EASTERN DISTRICT.

Henry Ryan, Presiding Elder.

Smith's Creek—Thomas Madden	256
Hallowell—Samuel Belton, James Wilson	490
Belleville—Robert Jeffers	156
Bay Quinte—Calvin N. Flint, Franklin Metcalf	721
Augusta—Wyatt Chamberlain, George Farr	623
Cornwall—Philander Smith	142
Rideau—William Jones	214
Ottawa—David C. Spore	—
Perth—James G. Peale	—
	2602

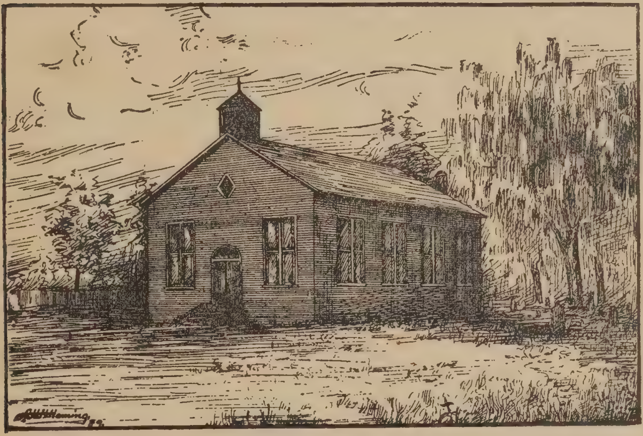
York, with a missionary appendage of half a dozen townships, promised full work for two men. Among the many families finding homes in the Toronto and near-by townships were Mr. and Mrs. James Aikens, North of Ireland Presbyterians, who in their new Canadian home found a new church home among the Methodists. Mr. John Austin was a near neighbor. Mr. John Beaty, on a prospecting tour in behalf of some Irish Methodists of New York, chose a location on the swift-flowing River Credit, where the picturesque village of Meadowvale now flourishes. Leading the little company of first arrivals—the Crawfords, Rutledges, Hawkinses, Todds and Broddys, Irish-American Methodists—Mr. Beaty, about to cross the Mimico at Dundas Street, had all kneel in prayer for divine guidance and blessing.

Mr. Joseph Gardiner's home was the centre of a settlement on the Centre Road. The Switzers, Masons, Dulmages and other German-Irish Methodists clustered in a fertile region to the west. The Coates, Bowes and Willmotts of Trafalgar, the Crawfords and McKennys of Esquesing, made the forests echo to the sound of the woodman's axe, prelude to the more joyful sound of the Gospel. 'The last of August,' says Fitch Reed, 'we passed into the new settlements about thirty miles from York. English, Irish and a few American families received us kindly. For horses there were neither roads nor feed. A pocket compass to guide us through forests of four to ten miles without a house, and a hatchet to fell trees for crossing the rivers, were part of our necessary outfit. But the houses were crowded. To see the people coming from every direction with flaming torches was a sight to thrill our hearts.

'In Esquesing and Chinguacousy the Lord favored us with a revival, extending into Trafalgar and Toronto townships. For our first Quarterly Meeting, in October, the people assembled around a burning log-pile, near Mr. Beaty's—a season long to be remembered. About a hundred were there, and forty partook of the Lord's Supper. Our seven months' labor, I trust, has not been in vain. We have formed six societies—nearly seventy members. An additional laborer, I hope, will be sent into Albion, Caledon, Eramosa and Nelson.

'Two Sunday-schools have been formed, with about fifty or sixty children. One house of worship has been erected, and two others will soon be completed;'—possibly Lindsay's, Kennedy's and Kent's.

John Ryerson wrote at a later date: 'The Ancaster circuit extended over an area of country nine-tenths of which was a wilderness—twenty-eight appointments, classes after preaching, and all the families to visit. My support was sixty-five dollars. I lost my horse and had to buy another. At the close of the year I was very poor and destitute of suitable clothes.'



THE KING STREET CHAPEL
Built in 1821. The first Methodist Church in Hamilton

The building of the King Street chapel, Hamilton, was a notable event of this year.

After Conference and a ride of several hundred miles to visit and minister to his mother, Alvin Torry reached his new circuit—Lyon's Creek—more in need of rest than work, 'but soon had evidence of the Lord's power to save.' He became much concerned about the Indians, and consulted Elder Case, who replied: 'I have had several offers of five or ten dollars towards sending them a missionary. The Lord is in this, and you must prepare to enter upon the work of teaching and preaching to these natives.' Thus was attention being called to the claims of these too long neglected inhabitants of our country. Elder Case laid their cause before the Quarterly Meetings, bespeaking prayer and help. The Rev. Thomas Whitehead, Abner Matthews and others visited the "Six Nations" and preached on their Reserve at Grand River. These feeble beginnings led to a wonderfully successful and permanent work among the Indian tribes.

The health of Rev. Ezra Adams was restored and the western circuits advanced. The visits of Presiding Elder Ryan were looked forward to with great interest, and his Quarterly Meetings were remembered for years.

A portion of the Smith's Creek circuit was detached to form the Duffin's Creek circuit. Belleville suffered from some difficulty between Mr. Jeffers and his Presiding Elder, which resulted in Mr. Jeffers' estrangement from the church for a time; but Mrs. Jeffers held on her way. Several of their children filled important positions—Mrs. Michael Fawcett, Revs. Thomas and Wellington, Mrs. Diamond and Mrs. Chapman—names that will live in Canadian Methodism. David Wright very effectively supplied Belleville for the balance of the year. Franklin Metcalf was sent to Kingston, where his labors proved very acceptable.

The local preachers held their first Conference at Waterloo, in April, 1821, but it did not give assurance of great usefulness. Three of their number—David

Wright, Jacob Poole and Charles Wood—were recommended for the regular work.

Out of the Perth settlement came Richard Jones, from whom we learn, ' The first Methodist preacher who really itinerated through these settlements was the heroic and indefatigable Peale. Occasionally one or two from the front had come, but he was the first to scour the woods and establish regular preaching places, which he had to do on foot.' He returned thirty members—the Pooles, Joneses, Boltons, Richeys, Boyds, Bredens, Mansells, Greenleys, McGraths, Stedmans, etc. The membership in the province showed an increase of 540.

British Missionary Appointments, 1821.

John Hick, Chairman.

	Members.
Kingston—Richard Williams	90
Montreal—James Knowlan	119
Caldwell Manor—William Sutcliffe	—
St. Armand—Daniel Hillier	79
Stanstead—John Hick	280
Three Rivers—Richard Pope	
Shefford—Thomas Catterick	
Melbourne—Henry Pope	71
Quebec—James Booth	105
French Mission—John De Putron	—
	744

Of the Melbourne circuit the Rev. Henry Pope wrote, October 28th, 1821: ' In the course of the last summer the Lord graciously favored us with many refreshing seasons. Three-fourths of my Sunday labors are divided between the Melbourne and Shipton townships; and sometimes I ride to Brompton, about nine miles, and preach in the evening. We have four other preaching places on that part of the circuit. I know of no part of Canada more in need of the Gospel—800 to 1,000 people in some of these townships without any ministry.'

Mr. Catterick, of Shefford, visited also Brome, Stukely and Ely. In these townships and from Stanstead through Compton down the valley of the St. Francis are some of the richest agricultural lands, as well as some of the most beautiful, picturesque and grand scenery of which our country can boast. The much-travelled Rev. Lachlin Taylor declared these regions rarely equalled. The Anglo-Saxon population, however, was not long able to hold its own against the more rapidly increasing French-Canadians.

The returns for the year showed a slight increase.

The Genesee Conference, 1822, assembled July 24th, in Vienna, N.Y. Bishop Roberts presided, and Elder Case was elected secretary.

Each Annual Conference had the election of one Vice-President to the Missionary Society. Elder Case was elected.

In regard to Canada it was resolved:

1. That it is expedient and highly necessary that a Canada Conference be formed.

2. That this Conference recommend to the Superintendents to carry the formation into effect so soon as the laws passed at the last General Conference shall be published, so as to render it advisable.

The requests of David Youmans, for location, and of George Farr, to cease from probation, were granted.

STATIONS, 1822—WESTERN DISTRICT.

William Case, Presiding Elder.

	Members.
York and New Settlements—Kenneth McK. Smith	104
Yonge Street—Daniel Shepherdson	278
Ancaster—Isaac B. Smith, Thomas Harmon, Jacob Poole.	594
Niagara—Ezra Adams, John Ryerson	487
Lyon's Creek—Thomas Demorest	110
Grand River—Alvin Torry	—

Long Point—David Culp, George Ferguson	445
Westminster—James Jackson	356
Thames—Wm. Slater, John Parker	249
	2623

EASTERN DISTRICT.

Henry Ryan, Presiding Elder.

Smith's Creek—Samuel Belton	327
Hallowell—Calvin N. Flint	499
Belleville—Charles Wood	160
Bay of Quinte—James G. Peale, Wyatt Chamberlain	505
Kingston—Philander Smith	51
Augusta—Thomas Madden	623
Cornwall—David Breckenridge, jr.	176
Ottawa—William H. Williams	136
Rideau—Ezra Healy	202
Perth—Franklin Metcalf	30
	2709

Of the Western District the Presiding Elder writes cheerfully: 'Bless the Lord, we are prospering finely in this country. Our congregations, Sabbath-schools, missionary collections, church building, conversions, order and harmony all demonstrate the rising strength of our Zion. Twenty churches are being built; there are forty Sabbath-schools and a thousand scholars. Churches are crowded with hearers. Youths and children, instead of wandering in the fields, are thronging the schools and learning to read the Book of God.

'The new lands in this vast province are filling up with immigrants from Europe, and calls for religious instruction are continually increasing. On the Grand River, which empties into Lake Erie, are several small Indian settlements. Some pious friends have offered aid towards sending them a missionary. Bro. Alvin Torry felt impressed to visit them. He found them ready to receive the Word, and is now appointed their missionary.'

This was new work for Mr. Torry, and few believed that these wild natives could be won to Christianity. Two townships—Rainham and Walpole—on Lake Erie were part of his mission, and as destitute of the Gospel as the Indians. Mr. Torry attended a meeting at their great Council House—Mohawk Castle—where the chiefs of the Six Nations met for deliberation, and his presence awakened much curiosity. 'Most of the tribes—the Cayugas alone excepted—were much given to the use of fire-water, though their chiefs were much against it, because it destroyed their young men and women. Some of them did not want the white man's religion, because they saw so many of them drinking; others objected because it forbade intemperance, card-playing and horse-racing. Bro. Case made me a visit and said he would help me. Many days and nights I spent in the woods on my knees asking the blessing of God upon these people. Not infrequently I was almost without food, for the Indians had little. Many of the streams had no bridges; so taking my saddle and portmanteau from my horse and telling him to swim across I would wander up and down till I could find some log on which to cross. Coming once to a swollen river, I found the bridge poles floating. Night was near; no food, no fire, and I wet through. With a prayer for safety, I said, "Well, Fanny, we must make the effort." My horse seemed to understand, and as I put my foot on the first pole she did the same, stepping where I did; so soon we reached the other side and at an Indian wigwam stopped for the night.'

About thirty white members were enrolled, but none yet among the two thousand Indians of the Reservation. This was a block of land, about twelve miles by sixty, given by the Government to the "Six Nations"—Cayugas, Oneidas, Senecas, Tuscaroras, Onondagas and Mohawks—who had aided the British in the Revolutionary War, under their gallant Chief Thayendanegea (Captain Joseph Brant), and for which they had lost their hunting-grounds in the Mohawk Valley.

Before Mr. Torry began his work, Mr. Edmund Stoney, a local preacher, had held a few services among the Mohawks, and some of them were awakened. He was followed by Seth Crawford, who came early in 1822 under a strong conviction that it was his duty to teach the Indian children. He studied their language and became very useful and a reliable help to the missionary.

At a camp-meeting two young Indians, Peter Jones and his sister Mary, were converted—first-fruits from these native tribes and promise of a glorious harvest. In his autobiography Peter Jones writes: 'In June, 1823, I attended the Ancaster camp-meeting, anxious to see how the Methodists worshipped the Great Spirit. The encampment—about two acres enclosed with a brush fence—the blazing fire-stands, the great gathering, the preachers, the blowing of the horn, the singing, praying and preaching, impressed me deeply. I began to feel very sick in my heart, and was soon crying, "What must I do to be saved?"' To control his emotions he withdrew into the woods. The ministers, Stoney and Ferguson, took him into the prayer-meeting, where he found his sister Mary rejoicing and praying for him. Soon he rejoiced with her and praised God in the midst of the people, which caused Elder Case to exclaim, "Glory to God! Now the door is opened to this people." Returning home, Peter met in a class led by Seth Crawford, heard the Methodist preachers, assisted in the day and Sunday-schools, interpreted, told the story of his conversion, and was the means of leading many to Christ.

The first Indian Methodist church was built at Davisville the next year.

'The Indian Davis,' says Mr. Torry, 'was no common person. He was tall, well-formed, and straight as one of his own forest pines. His forehead was high, so was his spirit; his eye piercing as the eagle's, and his mind corresponded with his person.'

'The Niagara circuit at that time,' says the Rev. John Ryerson, 'embraced the whole of the Niagara Peninsula east of Hamilton, except the township of Bertie. During the year a church was built in St. Catharines.'

Robert Corson, of Oxford, was enlisted for the regular work and sent to the Westminster circuit. Malaria and other hindrances made the way difficult, but did not prevent William Slater and his youthful colleague securing an increase of members.

The Rev. Fitch Reed was called from York to important work in his own country. He became Presiding Elder and won a doctor's degree. He visited the Conference in Toronto in 1864. He died October 10th, 1871, aged 76 years.

On the Smith's Creek circuit such men as Sheriff Spencer, Charles Powers, James Lyons and Charles Biggar were among the new members. At "The Corners" (the present site of Colborne) the first society was formed—Ozem Strong, Hiram and Josiah Merriman, Aaron Hinman and James Richardson, who had lost an arm at Sackett's Harbor, becoming enlisted under the leadership of Samuel Belton. Rev. James Wilson, though this year superannuated, rendered great assistance, as did also two local preachers—Blackstock and

Wolsoncroft. In a revival at Dempsey, near the Carrying Place, the brothers Peter and William Dempsey were enlisted.

Early in the year there came into the Hallowell circuit to teach school a young man who in visiting the families gave evidence of unusual gifts and zeal. On Sunday evening, after having walked four miles to worship and back, he was suddenly informed that an announcement had been made for him to preach that evening in the Quaker Settlement. He accepted the inevitable, and took for his text, "The wages of sin is death." A revival began, the ministers of the circuit joined in, and a Methodist society was raised in Bloomfield. This was the introduction of Anson Green to our Canadian work, which filled the rest of his life.

By sudden death the Bay Quinte circuit was bereft of its zealous superintendent, the Rev. J. G. Peale. Endeavoring to cross the Bay on the newly formed ice to reach his appointment Sunday morning, he took off his boots to walk the slippery ice. Before the service was over it was evident that he had taken a violent cold. He reached a resting-place with Mr. C. Switzer, took to his bed and was never able to leave it. He died peacefully on Christmas Day—a stranger in a strange land, wept by many, but especially by one to whom the sudden news was so great a shock that reason took its flight. True, sometimes, that "Death hath swifter wings than love."

William H. Williams had a long ride from Long Point to the Ottawa and found a difficult task before him in restoring a widely-scattered and much disheartened people to unity and hopefulness, but his success surpassed the early prospects.

The Rideau circuit, reaching into Oxford, Marlboro', Montague, Wolford, Kitley, Beckwith and Goulburn, gave full scope to the tireless energies of Ezra Healy—tall, muscular, with voice and lungs meet for a camp-meeting audience of thousands, and just entering upon his soul-winning career in Canada. At the age of thirty-two, after five years as a local preacher and two in the itinerancy, he wrote: 'August 21st, 1822, I started for Canada, crossed the St. Lawrence and put up at Bro. Woodcock's; 24th, set out for the Rideau, travelled fifteen miles, met with difficulty, waggon abandoned, some on horses, some on foot, reached our destination about ten o'clock. Sunday, 25th, preached at three o'clock, then ten miles to Bro. Chester's; 28th, preached a funeral sermon; Sept. 1st, preached at Bro. Hokin's and Bro. Peterson's.'

Some will follow his two-weeks' tour of the circuit by the old landmarks—Soper's, Tupper's, Landon's, Edmund's, Vandusen's, Kerfoot's, Chester's, Logie's, Scott's, Kneeland's, Lyon's and home, which was probably much like the Indian's "all along shore." Some of these journeyings were twenty, thirty or forty miles, often on foot. 'Laid my portmanteau on my shoulder and went through the woods, along a line of marked trees, to Bro. Wilson's—twenty-three miles. With aching limbs I travelled to Mr. Gale's; returned home, on foot seventeen miles and eight with my horse; took portmanteau on my back, twenty-two miles through the woods in snow and rain.' After a hundred miles on foot and preaching ten times, he says, 'The fatigue of this journey was great—bad roads, but times of refreshing from the presence of the Lord. Monday, June 23rd, set out for camp-meeting with Bro. Ryan, twenty-two miles; a time of power and great glory, 24th-27th; sinners converted by scores.' Going to Conference and back he rode over three hundred miles on horseback.

From Perth Richard Jones writes: 'Bro. Metcalf came and the Lord was with him, opening new doors of usefulness in all directions. He soon became a general favorite. The seed sown by the self-denying Peale had begun to produce fruit. The Holy Spirit was poured out, and conversions were frequent. Many who had been Methodists in the Old Country and other places were reclaimed. Encouraged by the success, Elder Ryan held a Quarterly Meeting in the small log chapel in Perth. About one hundred and fifty were present, some coming ten miles on foot. Over twenty gave in their names for membership. It was there I decided to be a Methodist, following the example of my good father, who, in the midst of all the drinking, swearing and debauchery of military life, took his stand. No one was more thankful to God than he for sending the itinerants. He united with the class formed by Mr. Metcalf at Bolton's Mill, 10th concession of Bathurst, and lived to see most of his family and many of his neighbors converted. In his seventy-third year he passed away. Colonel Playfair, one of the fruits of that revival, preached his funeral sermon.'

English Missionaries, Canada District.
John Hick, Chairman.

	Members.
Kingston—Richard Williams	85
Montreal—James Knowlan	161
St. Armand—James Booth	163
Bentonville and Russeltown—John De Putron	—
Caldwell's Manor—Richard Pope	52
Stanstead—John Hick	27
Shefford—Thomas Catterick	135
Three Rivers—Richard Pope	
Melbourne—Henry Pope	75
Quebec—Daniel Hillier	106
	804

Out of De Putron's mission grew the Odelltown circuit, largely from the successful revival efforts of an English local preacher, Mr. Rustan. An encouraging ingathering followed a day of fasting and prayer at Stanstead. At Three Rivers Mr. Pope was refused the town school-house through the influence of Bishop Mountain; but a house was bought and a stone chapel built by assistance from Quebec. The district reported good success.

In Canada at this time nineteen papers were published. The *Methodist Magazine* was liberally patronized. The Upper Canada Parliament gave $600 for the "use and encouragement of Sunday-schools," and directed that Indian schools should share in the public school grants.

CHAPTER X.

1823–1824.

SEPARATION OR INDEPENDENCE?

Conference of 1823—Delegates—Stations—York—Yonge Street—Niagara—Wilkinson—Indians—London—Ryan—Old waggon—Shanty—General Conference—Petitions—Canada Conference—Local preachers—New church—Agitation—Bishops—Peace—Healy—Rideau—Others—Missionaries—Shipwreck.

The Genesee Conference of 1823 began July 15th, in Westmoreland, N.Y., Bishop George presiding. Among the delegates elected to General Conference were Reed, the Chamberlains, Densmore, Lanning and Smith, but not Ryan nor Case, as they did not favor the new proposal that Presiding Elders be elected by the Annual Conferences instead of being appointed by the Bishops—a change which was soon abandoned. Elders Ryan and Case, however, did attend; the former to urge the independence of the church in Canada and the latter to further the immediate organization of a Canada Conference.

Received on trial, from Canada—William Griffis, Solomon Waldron, Jacob Poole, Joseph Castle. William Ryerson, Robert Corson and David Wright, all having been employed during the year except William Ryerson.

Stations, 1823—Western District.

William Case, Presiding Elder.

	Members.
York and Yonge Street—John Ryerson, Wm. Slater	240
New Settlements—Thomas Demorest	170
Ancaster—Isaac B. Smith, David Culp	424
Niagara—Ezra Adams, William Ryerson	453

Lyon's Creek—John Parker	114
Grand River Mission—Alvin Torry	30
Long Point—Daniel Shepherdson	361
Westminster—George Ferguson	475
London—Robert Corson	—
Thames—James Jackson, William Griffis	274
	2541

Eastern District.

Henry Ryan, Presiding Elder.

Smith's Creek—Samuel Belton, Joseph Atwood	394
Hallowell—Philander Smith, David Wright	531
Belleville—Jacob Poole	186
Bay Quinte and Kingston—Wyatt Chamberlain	546
Augusta—Thomas Madden, Joseph Castle	506
Cornwall—William H. Williams	172
Perth and Settlements—Franklin Metcalf, Solomon Waldron	131
Rideau—Ezra Healy, Charles Wood	315
Ottawa—Kenneth McK. Smith	128
	2909

'The Yonge Street circuit,' says John Ryerson, 'was harder to work than any I had yet travelled; but my colleague, William Slater, was a helpmeet indeed. Our circuit extended from York to Lake Simcoe, and eastward to Major Willmott's, beyond Bowmanville. The Major fitted up a large room in his tannery for our services. My home was with Mr. W. P. Patrick, a most generous and devoted man, whose singing—"Rock of Ages," "Lo, He comes," "Come, let us anew," etc.—thrilled my whole being.'

Mr. Demorest says: 'On my arrival at York I met Bro. Rowley Heyland, sent to my help. We extended our route into the townships of Nottawasaga, Eramosa and Caledon, increasing the appointments to thirty—three hundred miles through new settlements; small congregations, but gathering for miles, so anxious are they for the means of grace. In Caledon we have two Scotch and one German congregation. The Scotch regularly instruct their children in the Sabbath-school.'

A young man, Joseph Messmore, was sent to assist on the Ancaster circuit. Among the new members on the Niagara circuit was Henry Wilkinson—young, dark and small of stature, destined to leave his mark on Canadian Methodism.

Alvin Torry, of Grand River, says: 'Our journey to Conference and back could not be less than six or eight hundred miles, entirely on horseback. No one who has not performed such a task can form a correct opinion of the fatigue. It was in the heat of summer, dusty roads, the sky like brass, and the parched earth reflecting the intense heat—unendurable by any horse with the load to be carried.'

Seth Crawford supplied during Mr. Torry's absence. An Indian woman, awakened, went as a messenger of mercy to a much afflicted mother, who was soon led to trust in Christ. Others were soon crying for mercy, thrilling testimonies were given, and changed lives testified to the reality of their experience. Mr. Torry, returning, explained the rules and received twenty on trial, with others shortly after, making twenty-nine and twenty scholars in the Sunday-school. This was about fifty miles up the river. Another society was formed among the Delawares, near the mouth of the river.

The Presiding Elder says: 'We arrived at the Indian settlement about nine in the morning—the time of their devotions. The shell was blown, and soon the people were seen in all directions making for the house of prayer. They took their seats with great solemnity, and when I asked them to sing they began in the Mohawk:

"Enlighten our dark souls till they
Thy sacred love embrace."

After sermon several spoke, and one concluded with prayer. They are building a school-house. Certainly this mission has the divine blessing—thirty more children of the forest converted, and as many of the white population.'

The Rev. Jas. B. Finley, missionary to the Wyandottes, with some of his converts, crossed from Detroit to visit their people near Amherstburg, and a class was formed there.

At the Quarterly Meeting of the Long Point circuit many Indians spoke very impressively of their conversion. Great changes were seen in their lives, especially in abandoning fire-water and becoming sober, watchful Christians.

The new London circuit, under Robert Corson, embraced Oxford, Zorra, Nissouri and Lobo, with the Websters, Warners, Willises and other memorable names. In March, 1824, Seth Crawford sent news of frequent conversions and of encouraging progress: 'While I am writing little Mary is making a collection in her father's house. She brings four dollars to me, saying, "This is to help build the school-house for the Indian children." We anticipate great delight in seeing them provided with a place of worship.'

Live questions were stirring the Eastern District, the Presiding Elder emphasizing his plea for independence, and the local preachers seeking representation in the Annual Conference.

The Smith's Creek preachers were extending their bounds northward as far as Omemee, with rich spiritual rewards. Hallowell and Belleville circuits shared in the general advance.

Bay of Quinte suffered from differences between the Superintendent and his Presiding Elder. Mr. Chamberlain had been elected to General Conference, and Elder Ryan had not. What appeared to the superior in office an injustice he seemed disposed to visit upon the inferior in preventing his attendance, but without success. To supply for Chamberlain, Samuel Waldron, of Perth, made his weary way through the mud of early May. Travelling with Elder Ryan and James Richardson in an old waggon, the king-bolt broke in a mud-hole. Through the darkness a glimmering light shone from a distant shanty, where they spent an all-night vigil with mother and children.

Elder Ryan determined on attending the General Conference in May, 1824, and took with him David Breckenridge, a local preacher, of Augusta, with sundry petitions for independence. Though ineligible, they secured a hearing before committee. Canadian interests and petitions were carefully considered.

The General Conference resolved:

> 1. That there shall be a Canada Conference under superintendency within Upper Canada.
> 2. That a circular be addressed to our preachers and members within the bounds of the Canada Conference, expressing our zeal for their prosperity, and urging the importance of their maintaining union among themselves.

The idea of separation was not entertained, and the lawfully appointed delegates were satisfied; but not so Ryan, who was determined on separation.

A Local Preachers' Convention was held in Elizabethtown in June, 1824. The former secretary, Samuel Heck, did not attend, being doubtful of the purposes of the meeting. James Richardson was chosen secretary. As the General Conference would not favor the independence of the Church in Canada, it was resolved that separation be declared.

A constitution for the new Church was adopted, and an address issued asking the concurrence of the societies. For some months the agitation was vigorously maintained. In the interests of peace Bishop George made a tour of the Eastern District, and Bishop Hedding, accompanied by Nathan Bangs, of the Western. Their wise counsels prepared the way for calm consideration at the Conference, but many of the circuits suffered from the agitation. On the Cornwall circuit a revival broke through the gathering gloom; an assistant was needed, and John Black, who had come from Ireland in 1819 and was then teaching school in Matilda, was secured. A supply was also found necessary on the Ottawa circuit. The records of Healy and Wood, on the Rideau circuit, their toilsome journeys, often on foot, seem appalling, but they had their compensating "seasons of refreshing"—a "Quarterly Meeting in the school-house," "a joyful love-feast," a "camp-meeting and several conversions, a welcome and a rest when tired and in pain from toes to hips." Mr. Healy's record of the Rideau circuit, with its old land-marks, is worth preserving:

	Members.
Grand River	20
Goulburn—George Argue	18
" —James Wilson	20
" —Archibald McGee	19
" —William Morton	10
" —Thomas Shillington	22
" —John Poole	10
Beckwith—George Kerfoot	16

Kitley—Horace Tupper	23
" —John Butterfield	7
" —Elisha Landon	4
Montague—Asahel Vandusen	16
Marlboro—Joshua Losee	73
Montague—Stephen Andrews	38
Walford—Solomon Edmonds	46
	342

In Perth the "little log chapel" was crowded at Franklin Metcalf's weekly service. Finding a helpmeet, Miss Ritchey, an only daughter in an Irish family, he took a journey across the lines to be married by a minister of his own Church. "Metcalf," it was said, "makes the log-heaps, and Waldron sets them on fire."

The following incident is typical of the experiences of travellers at that time:

'February 8th, Elder Ryan attended our Quarterly Meeting. On his way he drew some refreshments from his old portmanteau—raw fat pork and dry bread. In the Long Woods his jumper broke down. I took his battle-axe, twisted some withes, and soon put his "pung" in running order. We reached Father Brown's in time for supper and a good Quarterly Meeting.'

English Missionaries—Canada District.

John Knowlan, Chairman.

	Members
Kingston—John Hick	75
Montreal—John Knowlan	120
Odelltown and Russeltown—James Booth	150
Caldwell's Manor—Henry Pope	32
St. Armand—John De Putron	313
Shefford—Matthew Lang	156
Stanstead—Richard Pope	43
Melbourne—Joseph Stinson	72
Three Rivers—One to be sent	15
Quebec—Richard Williams	105
	1081

Mr. Booth felt the need of local preachers, having to supply Odelltown, Hemmingford, Bentonville, Sherrington, Isle-aux-noix and Caldwell's Manor.

The chapel at Three Rivers was ready when Joseph Stinson and Matthew Lang arrived from England, and the services were refreshing.

Melbourne had a welcome for Joseph Stinson—young, strong, a fearless horseman, every way adapted to the work. In a box of books he had bought for Mr. Pope, from a gentleman in Reading, was a large Bible for the new chapel.

The Rev. B. Hillier was sent to the West Indies, and was one of the five missionaries drowned in the wreck of the *Maria,* February 27th, 1826. Attempting to swim ashore to secure help, he sank amid the waves. The captain, crew and passengers were buried in the depths of the Caribbean, only Mrs. Jones, wife of one of the missionaries, and two men escaping.

CHAPTER XI.

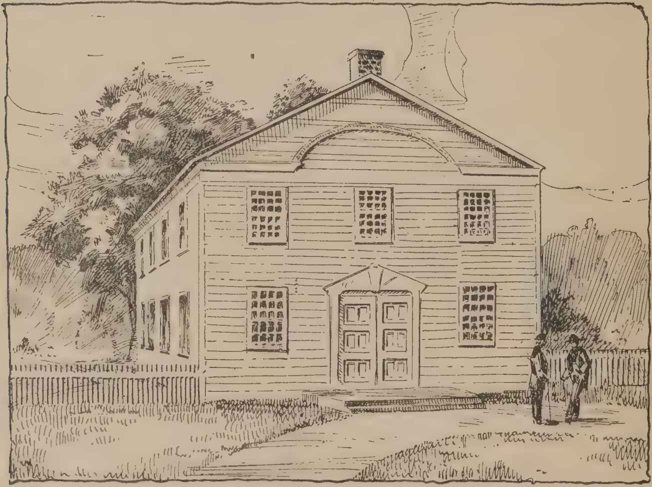
1824–1825.

A CANADA CONFERENCE ORGANIZED.

Preparatory — Bishops — Preachers — Memorial—Independence — Missions — Churches — Stations — Circular — Ryan — Richardson — Greetings — Vaux — Ryerson — Incidents — Indian voices — Camp-meeting — Whiskey — Jones — Credit —Agent — Strachan — Muncey — Carey's School — Feast — Dumfries — Brantford — Thames — Chippewa — Ryan — Case—Green—Pioneering—Cavan—Lost—Twelve townships —Port Hope—Peterboro'—Priest—Bear and cubs—Bay of Quinte—Fever-heat—John Ryerson—Switzer's — Contrast— Augusta—Suggestions — Astray—McDonald — Perth—Ice— Black—Hick—Squire.

THE visitation of the societies by Bishops George and Hedding proved a desirable preparation for a Conference awaited with unusual anxiety and fraught with far-reaching results to the Church and the country. Of the preparatory meetings, one at Stoney Creek, in which John and William Ryerson assisted, and another in York, attended by most of the ministers of the Western District, helped much to disabuse the minds of the people of erroneous impressions. In the latter meeting, Mr. Patrick, Dr. Morrison, Dr. Stoyles, and others, in addition to Bishop Hedding and Nathan Bangs, spoke in answer to the advocates of secession, Messrs. Caffrey, Hunter and Luckey. The members generally became willing to accept the results of deliberate consideration.

The Conference met in Hallowell (now Picton) August 25th, 1824. Dr. A. Green says: 'The Conference was held in a new church, the best in the province, erected in 1820. It was the first organization of ministers on Canada soil having for its object the cultivation of the Canadian field; in it a Missionary Society was organized, and by the timely exertions of this Conference incipient rebellion was put down.'



THE "CONFERENCE CHURCH," HALLOWELL

Here assembled the first Canada Conference, and here, in 1832, was held the Conference that decided on Union with the English Wesleyan Conference.

Bishops George and Hedding, with about thirty preachers, attended. Elder Case was elected secretary, and James Wilson assistant. During its sessions of five days the status of the Church in Canada was considered in all its bearings. It was evident that nothing short of independence would meet the condition of the country and satisfy the Church.

A memorial to the Annual Conferences of the Methodist Episcopal Church was adopted setting forth the desire of Conference, with the reasons therefor, such as the disabilities under which the Church rested by reason of American connection and oversight; the probability of more favorable standing in the country and the possession of greater privileges when constituted as an independent Church, and the more effective supervision under resident superintendency, with the expectation that the next General Conference would consent to peaceful separation and independence.

The following missionary contributions were received: Ancaster, $22; Lyon's Creek, $5; Trafalgar, $10; Thorold, $5; Smithville, $9.25; Saltfleet, $22; Bertie, $7.50; Long Point, $4; Beverley, $5; Stamford, $23; John Keagy, $13.25; Conference Auxiliary, $15.38. Total, $144.08.

A Missionary Society was formally organized, auxiliary to the society of the Methodist Episcopal Church: President—Rev. Thomas Whitehead; Secretary—Rev. John Ryerson; Treasurer—Rev. Isaac B. Smith.

In addition to the churches already mentioned, others had been built at Kingston, Switzer's, Belleville, South Bay, Colborne, Hamilton Township, Cummer's, Aurora, Palermo, Rock, Saltfleet, Smithville, Thirty Mile Creek, St. Catharines, Niagara, Lundy's Lane, Bertie, Woodstock, London, Lyon's Creek and the Thames.

Anson Green says: 'I was much edified by the preaching—Nathan Bangs on the "Fruits of the Spirit"; William Ryerson on "The world passeth away"; and Bishop George quite carried us away; the weather was warm, the preacher waxing eloquent, tears in his eyes, when a sudden chorus of infant voices nearly drowned the Bishop's voice. "God have mercy on the children!" he exclaimed. Suddenly all were still, and he proceeded.'

Received on trial—Rowley Heyland, Joseph Messmore, Edmund Stoney, George Sovereign, David Breckenridge and George Bissell.

Under Presiding Elders—Anson Green, John Black and Daniel McMullen.

Continued on trial—William Ryerson, Robert Corson, William Griffis, Jacob Poole, David Wright, Joseph Castle and Solomon Waldron.

Deacons—John Ryerson, Franklin Metcalf, John Parker, William Slater and Joseph Atwood.

Ordained Elders—James Jackson, Thomas Demorest, Philander Smith, William H. Williams and Kenneth McK. Smith.

Received into full connection—John Parker, William Slater and Joseph Atwood.

Superannuated—Thomas Whitehead, William Brown, James Wilson, Peter Jones, Kenneth McK. Smith.

Located—Ezra Adams.

Removed to United States—John Parker, Joseph Castle, Charles Wood.

Stations, 1824—Western District.

Thomas Madden, Presiding Elder.

	Members
York and Yonge Street—Wm. H. Williams, Joseph Atwood	361
New Settlements—Rowley Heyland	162
Ancaster—David Culp	342
Niagara—Thomas Demorest, Wm. Ryerson	462
Lyon's Creek—Isaac B. Smith	107
Long Point—Daniel Shepherdson, George Sovereign	292
Grand River—Alvin Torry	100
Dumfries—Robert Corson	120
Westminster—George Ferguson	300
Thames—James Jackson, Joseph Messmore	321
London—Edmund Stoney	255
St. Clair—William Griffis	—
Chippewa and New Settlements—Henry Ryan	—
Total, including 56 Indians	2822

EASTERN DISTRICT.

William Case, Presiding Elder.

Smith's Creek—David Breckenridge, jr.	425
Hallowell—Franklin Metcalf, Jacob Poole	519
Belleville—Samuel Belton	207
Bay Quinte—John Ryerson, William Slater	517
Augusta—Wyatt Chamberlain, Philander Smith	567
Perth—Ezra Healy	231
Rideau—David Wright	337
Cornwall—Solomon Waldron	400
Ottawa—George Bissell	125
	3328

The Conference ordered the following circular:

To the Members of the Methodist Episcopal Church in Upper Canada:

Very Dear Brethren,—We, the ministers and preachers of the Canada Conference, desire to express our ardent desire that your peace be established and your prosperity continue and increase.

Respecting separation, we are happy to state that the question is now so adjusted as to give, we hope, general satisfaction. This has been accomplished by a conciliatory plan, judiciously concerted and adapted to unite the views of the travelling and local preachers in attaining the object—a separate Connexion in Canada—through the proper channel.

As our views are now harmonizing, we are led to expect that our beloved brethren on the various circuits will cordially unite with us that we may look for a favorable issue.

For further explanation we refer you to the Presiding Elder of your district. Brethren, pray for us.

JAMES WILSON, *Sub-Secretary.*

Elder Ryan failed to attain by forcible means the change he sought, but had the assurance that it would be accomplished by legitimate means. His appointment to a mission was due to his impetuous and unguarded zeal. As he had a farm on which he could live while attending to his missionary work, with some assistance from the Missionary Society, it was hoped that he would considerately adapt himself to the change. But his ardent spirit chafed under humiliation; the independence he desired seemed so distant and doubtful that it was not easy for him to let patience have its perfect work.

The new Presiding Elder appointed in his place had, through many years of faithful service, developed a manly courage, and stood firmly in the esteem of his brethren. To York and Yonge Street came Mr. Williams, fresh from the great revival at Matilda. In exchange for his colleague, Atwood, who was sent to Ancaster, he received James Richardson, a local preacher of experience, whose loyalty as a naval officer had cost him an arm at the attack on Oswego. He was married, but having private resources, was counted an acquisition to York. His preaching was adapted to win souls to Christ and build up in holiness. The junior preacher of the previous year was put in charge of the "New Settlements," and, to cover the vast area from West Gwillimbury to Nelson, Daniel McMullen was enlisted. Prayer-meetings were multiplied throughout the circuit, hickory torches lighting the way through the forests; sermons were followed by prayer and conversions—probably two hundred during the year. Meeting often at Mr. Beaty's, on the Credit, the preachers cheered each other's hearts by news of fresh victories.

Mr. McMullen's health gave out, and he spent some months with Mr. Thomas Vaux in study.

William Ryerson's zealous labors on the Niagara circuit and his forcible manner of speaking overtaxed his strength, and he was compelled to rest. His place was supplied by his brother Egerton, from whose diary we glean a few particulars of his experience:

'To the Methodist way of religion my father, at the time of my conversion, was extremely opposed, and refused me every facility for acquiring knowledge. When I attained the age of eighteen I gave in my name for membership. My father, being informed of this, said: "Egerton, I understand you have joined the Methodists. You must either leave them or leave my house." I had the aid of a mother's tenderness and prayers, with strength promised according to my need. The next day I left home and became usher in the London District Grammar School, where I soon succeeded in gaining the good-will of parents and pupils. As my father complained that the Methodists had robbed him of his son, I hired an English farm laborer in my place, and paid him for two years. One day my father came to me and said, "Egerton, you must come home." I relinquished my engagement as teacher, returned to the farm, ploughed every acre of ground for the season, mowed the grass, cradled the wheat, rye and oats, feeling neither fatigue nor depression, for "the joy of the Lord was my strength"; I also made nearly as much progress in my studies as while teaching. My father then became changed, both towards me and the religion I professed, and desired me to remain at home. But I felt that my life-work lay in another direction, and wished to pursue classical studies.'

'March 15th, 1825.—This day I have recommenced my studies with Mr. John Law, in Hamilton.

'24th.—I have this day finished twenty-two years of my life. I have decided to travel in the Methodist Connexion and preach Jesus to the lost souls of men.

'April 3rd.—To-day I commenced my ministerial labors. In the morning I endeavored to speak from Psalm cxxvi. 5; and in the evening from Acts ii. 24.'

He had come on Saturday with a few books and traps to Mr. Hugh Wilson's, Saltfleet, and on Easter Sunday morning, at the Thirty-mile Meeting-house, spoke with fear and trembling.

Mr. Thomas Vaux heard him in the evening at the Fifty-mile, and says he did well. Mrs. Jones, of St. Catharines, says she heard him in a little school-house, their only light a tallow candle stuck to the wall by a penknife. Let no one despise the day of small and feeble things.

William Ryerson, though still feeble, attended the Yonge Street camp-meeting in May. 'His valedictory at the close, delivered at the request of the Presiding Elder to the 140 converts and others, was enough to melt the heart of a stone.' Dr. Carroll says: 'I first heard Egerton Ryerson at a camp-meeting on Yonge Street, May, 1825; his text, "O Israel, thou hast destroyed thyself, but in me is thy help." He spoke very rapidly. His sermon was impressive.'

In his diary Egerton Ryerson says: 'A camp-meeting was commenced this afternoon, May 7th, 1825, on Yonge Street, near the town of York. Rev. Thomas Madden preached from, "Lord, help me!" Every countenance indicated interest and every heart appeared willing to receive the Word.

'May 8th.—The people were up at five o'clock. After prayers and breakfast there was a prayer-meeting. At eight o'clock I preached from Hosea xiii. 3. After two exhortations Rev. Rowley Heyland preached from, " Buy the truth and sell it not." About two o'clock Rev. James Richardson on, " Be ye reconciled to God." His style was plain, his reasoning clear, and his argument forcible. About three hundred celebrated the Lord's Supper. Sixty-two professed pardon and forty-two gave in their names.'

On the western circuits progress was general. Seth Crawford was very useful at the Grand River. 'When the meetings were over the Indians were in such a happy state of mind that they were loath to separate, and continued singing. As I retired to my lodgings their melodious voices reverberated through the woods, and I thought, " The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as a rose." '

Other tribes pitched their tents near the school that their children might learn to read the " Great Book." A determined effort was made to rid the Reservation of whiskey, Captain John, a Chippewa chief, leading the way.

The conversion and exhortations of Peter Jones awakened deep interest, whole tribes being drawn to learn the truth. His coming upon the scene at this juncture seemed specially providential, as Seth Crawford had to leave in April. Another camp-meeting was held at Mt. Pleasant, five miles from the Grand River, chiefly for the Mississaugas. Peter Jones, with a band of Indians, prepared the ground and tents. At the first service about one hundred were present. Sunday morning the Mohawk chief, Davis, gave an earnest address on the goodness of the Heavenly Father. Peter Jones, in English, then in Chippewa, thanked the white people for bringing them the Gospel, told the story of his conversion, and said that sixty Indians had found forgiveness through Christ. He prayed earnestly that the Lord would keep their tribes from drinking whiskey, and pour out His Spirit upon all. The degraded Mississaugas heard with gladness, and about fourteen were converted. The work spread after the meeting closed; Jacob, a Mohawk, went home rejoicing and began earnestly to exhort his people to put away their sins. Another, who had been much given to drinking—selling everything, even his seed corn, for fire-water—changed suddenly to a life of sobriety, kindness and care for his family, commending this new religion to all by industry and love. Under the instructions of Peter Jones, many were learning to clear and cultivate their lands, raising crops of corn and potatoes. Seventy Indians were enrolled in classes.

Early in July notice was given the tribes to meet the Agent at the Credit for their annual presents from the Government. On Sunday morning many of them went three miles to hear Rev. Mr. Culp. In the afternoon Peter Jones preached to about three hundred, whites and Indians, at the Credit. Many fell to the ground crying for pardon. In the evening an experience meeting was held. Not thus did these poor Indians spend the Sabbath a few months before.

By request of the Agent they met him at the Humber. They camped in time for a sunset service with some pagan Indians. Next morning a boat from York brought the presents. The Rev. Dr. Strachan, his wife and several gentlemen came to see the Christian Indians. The children read and sang for them, then listened to addresses advising them to settle at the Credit. After considering the matter the Indians agreed to do so.

Thus began a settlement which became a grand centre for education and religion.

With the presents the Agent had brought kegs of whiskey. But the Christian Indians refused to touch the fire-water, and the kegs were sent back as they came —and the pernicious custom ceased. Many of the pagan Indians went with their Christian brethren to Grand River. Three days they journeyed, holding prayer-meetings by the way. On Sunday they listened to Alvin Torry, Peter Jones interpreting. A great awakening resulted, and forty-five were baptized. In the Sunday-school were sixty scholars, chiefly Mohawks and Ojibways, commonly called Mississaugas. Torry and Jones visited the Chippewas on the Thames, and the Munceys, a remnant of the Delawares, who had received some instruction from David Brainerd and the Moravian missionaries, and since 1792 had frequented these Canadian regions. In the early spring of this year John Carey, a young school-teacher, had gone among them offering to teach their children. He reported his investigations to Mr. Torry and arranged for a visit. Towards the end of May Torry and Jones had several meetings among them in Dumfries, Oxford, Westminster and finally at Muncey, where Carey had a school started. A service was held, and the Chief gave the strangers blankets for the night.

Another encampment at Lower Muncey, eight miles down the river, was visited. A council was called to consider the offer of schools and preaching. Their sufferings in the United States made the chiefs slow to accept, but they promised to consider the matter. After five days, travelling sixty miles with little sleep or food, the visitors returned. In August Mr.

Torry made a second visit, taking Peter Jones and five other Indians. They found young Carey teaching eighteen in his school. The chiefs were indifferent, and preferred to be let alone. Some were preparing for a great dance with offerings to their gods; others were going on a hunt. In the family of George Turkey they found a good work begun, and some of the company set off to visit a band of Chippewas twenty miles north.

September 1st they all went to the great annual feast, at which offerings of the fruits of the earth are made to the Great Spirit. There was a great collection of corn, potatoes, pumpkins, melons, squashes, etc., and twelve deer. The women were busy cooking. The strangers were asked into a long temple where many Indians were seated around two fires. There were singers with deer-skin drums. Two young men kept the doors and threw hemlock brush on the fires, filling the temple with smoke to drive out evil spirits. Then the old Chief rose up, rattling a turtle shell, and said they had come together to thank the Great Spirit for ripening their grains and fruits. Singing, dancing and beating of drums followed, with processions and wailing noises all night. In the morning they shared the soup and meat. Thus they continued several days, with much solemnity, avoiding drinking and improper conduct.

The young men who went up the river reported favorably, their conversation having deeply impressed many of the natives. They were themselves the gainers also in proving the blessedness of Christian effort.

Of the Dumfries circuit Robert Corson says: 'I was pleased with my appointment. The members were poor but pious. There were about eighteen appointments. We had four children and lived in four different houses, three of them with one room only. I received in all $120. Brantford was then a small village, with a class of eight members and preaching in a private house. Two chapels were built during my two years. We had four exhorters, and Matthew Whiting joined the itinerant ranks.'

One of the chapels was Cornell's, near the present site of Preston. William and David Ellis were able and willing co-workers. William's wife had been converted under Gideon Ouseley, and William is said to have fired the first shot in the war of 1812.

The Westminster and Thames circuits made progress, the latter probably giving off a portion in forming the new St. Clair circuit. On the Chippewa mission and surrounding settlements Mr. Ryan spent some time in quest of open doors; not forgetting, however, nor allowing his people to forget, his ideal for the church in Canada—*Separation and independence.*

The Presiding Elder of the Eastern District, William Case, urged on the work with his accustomed zeal, writing inspiriting letters to the brethren, encouraging church building, missionary efforts, and urging young men to enter the work.

Anson Green had been enlisted to assist David Breckenridge on the Smith's Creek circuit. With the best horse he could secure, saddle and saddle-bags all ready, he awaited but the word of command, and was off to his initial itinerant rounds—twelve townships, over thirty preaching places, classes, prayer-meetings, and daily visitation of the families. His first halting-place, after a ride of twenty-five miles, was at the hospitable home of Mr. Charles Biggar, Carrying Place, where his comrades of the saddle had a standing invitation to bed and board.

'My first sermon,' writes Mr. Green, 'was at Cramahe—now Colborne; Sunday, 12th—Four Corners, Haldimand and Grafton; 19th—Hawkin's school-house and Cobourg, a small village with about a hundred inhabitants. We have a good church two miles north and a small log cabin near it which is called the parsonage—really the head of the circuit. 28th—Started for the township of Smith, passing through where Peterboro' now stands; only one house there, out of sight by the river brink. My path was a winding Indian trail. I was obliged to jump my horse over logs, ride through mud-holes and bridgeless streams. In a clearing with two or three log cabins lived a godly Yorkshire woman. Her one room served for kitchen, bedroom, dining-room and church—where I preached to eight and was happy. In the home of Mr. William Morrow, Cavan, I had the best congregation yet found in these woods. I met an intelligent Irish local preacher—Blackstock. We had a good class-meeting and rejoiced together. I was not surprised to learn that my predecessor, Mr. Belton, lost his way in these primeval forests. I was told he took a wrong path one stormy day. At night he fortunately met a man who knew him. "Sure! is this your Riverence? Where are you going?" "Oh, to hunt up the lost sheep." "Indade, I'm afeared the sheep stand a poor chance when the shepherd is lost!" Six miles out of his way, but the belated wayfarer was piloted safely to his waiting flock.

'Thursday I preached at Mr. Sheckleton's, where I met Mrs. Thompson, who pressed me to preach in her house in Monaghan. I found a sterling family, Wesleyans from England, and a good congregation. "When we came to these woods," said she, "we were three years without seeing a minister; fifteen miles I walked to hear one. I begged him to come and preach to us, and he consented. I went to every house and got a pledge from every man and woman to come. Seeing the track of a horse in our field as I returned, I knew the man of God had come. My eyes filled with tears as I kissed the footprints of his horse."'

On his way out to the front Mr. Green, for a change and to relieve his horse, dismounted and followed. 'Relieved of his load, the knowing charger started off, and faster he went as his would-be rider attempted to overtake him. He tossed off the knapsacks, and was not captured until, crossing a corduroy, he found that he could not make as good speed as his master.' 'At Presqu' Isle a large log house, excellent class, with James Lyons, Esq., M.P.P., for leader, and James Richardson, a very useful local preacher. Round the head of the Bay to the Trent, over to Mr. Young's—father of the Rev. William—preaching to a few settlers at Cold Creek; lonely ride to Percy Mills, small congregation; entertained by Rev. S. Waldron; through the woods to the front, preaching in the house of Joshua Webster; Sunday —Haldimand and Grafton. Heard Elder Case at our Quarterly Meeting, Hamilton Church. He is a lovable man, mild as St. John, firm as St. Paul; not a great but a good preacher. I received twenty-five cents for travelling expenses, but no quarterage, as it took all the money paid in to meet my superintendent's moving expenses. A new appointment at Bullock's, another at Newtonville. An intelligent hearer thanked me for the sermon and asked me to his house. Because he was alone I did not pray with him; promised to do so next time, but never saw him again. On to Major Willmott's

—a school-house—then to Mr. Butterworth's, and left notice for service at Mr. Wallbridge's. Nov. 7th—Port Hope school-house in the morning and at Mr. J. Boyes' in the evening. I have now preached in all the regular appointments, and find that we have enough to do; 400 miles to get round them.

'Nov. 28th, 1825.—Had the pleasure of opening our new church in Cobourg, assisted by Father Wilson. 30th—This afternoon I delivered what I was informed was the first sermon in Port Hope by a Methodist preacher. I had a shoemaker's shop for my church, his bench for a pulpit, and a congregation of six.'

The Hon Peter Robinson brought out a shipload of Irish to be located at Peterborough—so named after him. They landed at Cobourg, most of them Roman Catholics, in charge of a priest. Father Wilson, being an Irishman, visited their tents. The priest was absent, but when he heard of Mr. Wilson's visit he said to his people: "If that heretic should come again, cool his zeal by throwing him into the lake." A magistrate asked the priest if he had said this. "Certainly! What right has that man to preach to my people?" "Just as much right as you have, Sir, if they wish to hear him. You are in a free country now. Tell your people to use Mr. Wilson civilly, or I will hold you responsible." He did so, and learned a lesson.

Many to-day will trace the landmarks of the early itinerant over all that vast region, now forming several districts, and ministers in many important centres will review with deep interest and sympathy the toils and triumphs of their early forerunners. Of many other fields and the men who brought them into spiritual cultivation we have but scanty records, yet can picture the trying realities of their pioneer labors. By New Year's Mr. Green was so exhausted by incessant toil and exposure that his Presiding Elder advised a few weeks' rest and a visit to his home. In improved health, and with his father's blessing, he returned to his circuit. He was asked to preach a funeral sermon, and consented, not knowing that it was for a man who had died on the roadside with a bottle of whiskey. Tipplers from far and near came to the funeral. Some resented the plain words spoken and took their grievance to the widow. "It was the best sermon I ever heard," she said; "every word was truth, and you know it. If he had but lived according to these teachings I would not now be a widow." Temperance societies or none, John Wesley taught his preachers to fight strong drink and led the way himself.

Making haste to escape a storm, Mr. Green's horse stumbled and fell, pitching his rider over his head, but without injury to either. Another time, crossing a swamp, his horse's feet sank between the logs of the corduroy and broken legs seemed inevitable. Meeting a bear and cubs, the keen roadster pricked his ears, sniffed and whirled despite rein and bit, refusing to cross their tracks until his master dismounted and walked in front. Such experiences were the every-day life of these knights of the saddle, too few of whom have left us pen-pictures of their times.

To restore peace in a class on the Belleville circuit Samuel Belton disbanded it and in reorganizing accepted only those who would agree to live as brethren, thus building up the most alive class on the circuit.

The Rev. John Ryerson writes: 'In 1824 I was appointed to the Bay of Quinte circuit, which embraced

Kingston and all the country north of the Bay. Mr. Case had informed me that there was much uneasiness on the circuit, but what he said did not convey to me an idea of a tithe of the sad state of things. He urged me to go as soon as possible, so without returning to my circuit for my few books and clothes I crossed to Adolphustown, preached at two places, met the classes—if such they could be called, for there was not a class paper to be found. The different parties tried to get the preachers on their side; but this we studiously avoided. We were both young men, in our fifth year, ordained deacons, but not elders. For our sacramental services Elder Case was with us only four times in the year, but we were greatly aided by Mr. Dunham. I went twelve times round the thirty appointments. We took the names of over four hundred who desired to remain with us as members. During the latter half of the year prospects brightened and we had several revivals. A consultation resulted in the building of Switzer's meeting-house, where the Shoreys, Switzers, Millers, Empeys and many others spoke in glowing terms of their unity and happiness. During this year I rode 2,400 miles, preached 350 times, met the classes, and received $100—no presents, no, not a dollar.'

Elder Case issued his Quarterly Meeting appointments and distributed the Constitution for Branch Missionary Societies, with suggestions.

The extensive Augusta circuit was doing well. Ezra Healy's removal from Perth to Cornwall was difficult, owing to the illness of his son. He found many familiar names—Bass, Lewis, Brouse, Rose, Crowder, Bradshaw and others. A camp-meeting was marked by God's presence and power. A drinking Irish tailor, James

McDonald, became an effective local preacher. It was "a year of many mercies" and marked by a good increase.

Solomon Waldron says: 'I had been requested for Matilda but not for Perth, and how could I return—in charge and alone! Passing the ferry the cloud broke, and the promise, "I will be with thee," kept my head above the billows all the year. Once after a weary trudge I fell in the snow, where I might have perished but for the son of a British officer who carried me to the house of a widow, bathed and nursed me. This brother visited with me from house to house and the Lord gave us souls for our hire. The ice on the Mississippi had just taken and the ferry-man said, "No crossing to-day." But on the thin, bending ice, with two poles, I pushed over.' "Fine times in Perth and good on the Rideau," wrote the Presiding Elder. On the latter the shrewd and tactful Wright, ably seconded by the youthful and vivacious Black, kept the work moving, reaching into Goulburn, Huntley, North Gower and Hull, where the people were chiefly Irish and made the special charge of the junior preacher, who says: 'The roads were bad and I had to walk. I have heard that the love of Christ draws men through fire and through water; I know that His love and the worth of souls drew me through swamps and settlements.'

The increase on the two districts was 731.

STATIONS OF THE BRITISH MISSIONARIES, 1824.

James Knowlan, Chairman.

Kingston—One wanted.
Montreal—Henry Pope.
Odelltown—James Booth.
Caldwell's Manor—One wanted.
Shefford—Matthew Lang.

Stanstead—Richard Pope.
Barnston—One wanted.
Melbourne and Three Rivers—James Knowlan.
Quebec—Richard Williams.

John Hick left for England, and John De Putron for the Channel Islands. Joseph Stinson was sent up to Kingston.

Of Stanstead Mr. Pope says: ‘By the September Quarterly Meeting ten were added to our number. In December twenty-six came forward to relate their experience and join the society. Through the winter our meetings were crowded. About seven hundred attended our watch-night service, and many were awakened. In March nearly a thousand attended our Quarterly Meeting, and about five hundred the love-feast—a sight never before seen in the woods of this new country.’

In the autumn of 1824 a ship from the West Indies brought an invalid missionary, William Squire. In the home of John Fisher he was nursed back to health, and at Melbourne began a long career of effective service in Canada. The number of members was about the same as last year.

CHAPTER XII.

1825–1826.

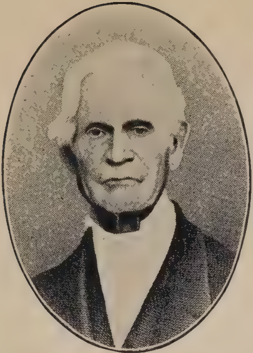
SECOND CANADA CONFERENCE.

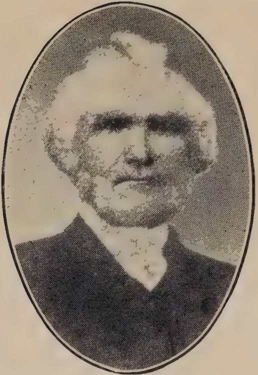
Mounted men — York — Nelson—Davisville—Love-feast—Case—Whitehead — Conference — Hedding — Chief — Schools — Increase — Stations — E. Ryerson — Fort George — Jackson —Messmore—Grand River—Credit—Government—Council—Local preachers—Black—Bangs—Rice Lake—Picton—Canoes —Jacobs—First church—Shaler—Revivals—J. R. Armstrong —Ojibways — Baptisms — Augusta — Prescott — Slater — Rivers — Forests — Farr — Cornstalks — Belton — Mississippi—Wilson—Lower Canada stations—Squire—Shefford—Odelltown—Pope.

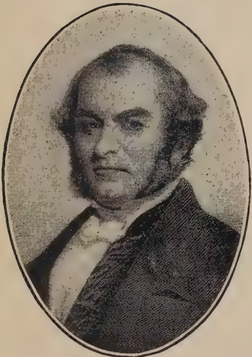
EARLY in September, 1825, the circuit riders from many different points, singly or in little companies, began wending their way to the Annual Conference. Anson Green writes: 'On Tuesday morning six of us mounted our steeds and started for Conference—Case, Chamberlain, Metcalf, Healy, Smith and myself. By night we reached Mr. Cryderman's, three miles west of Bowmanville. Wednesday evening, after a wearisome ride, relieved by sermons on horseback, through beautiful country, one stretch of nine miles without a house, we reached York.'

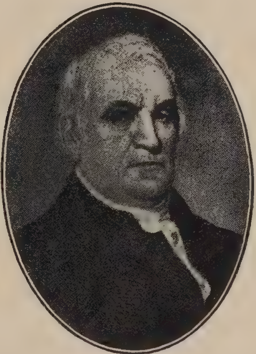
John Carroll witnessed their coming, and says: 'They arrived on the eve of our Quarterly Meeting, and I can well remember the life they gave to our Saturday night prayer-meeting. In the love-feast Mr. Waldron melted us as tears ran down his boyish face. Mr. Wilson gave us a great sermon on "Reconciliation." Mr. Wright, with an exhortation, took the people by storm. Mr. Metcalf came on in the evening—"The Lord and his Spirit hath sent me." Others helped in the prayer-meeting. Oh, what a day was that!'

Mr. Green proceeds: 'The town of York lies mostly between the Don and the market, with about 1,500 inhabitants. On the 27th of April, 1813, the Americans took this place, but lost Colonel Pike and 200 men. The Episcopalians have a small church, and we have one, a little out of town, on the corner of King and Jordan Streets. The Parliament House was burned last January, and the members meet in the Hospital. Thursday we were in Nelson, entertained by Messrs. Hopkins and McCoy. Sunday morning we reached Davisville, the seat of our Indian mission. We found a neat building of hewn logs, used for church and school, in a field with clumps of evergreens, picturesque and inviting. It was near the hour for love-feast, and not an Indian to be seen. The teacher blew his horn, and suddenly, as if by enchantment, the place was full—men, women and children, cleanly in appearance, hastening to the sanctuary. Mr. Case began the service. The children of the forest sang with sweet accord and listened with rapt attention. Not a moment lost in the love-feast; about 160 present—speaking, rejoicing, weeping together. The Indians never saw so many black-coats together before. I rode home with the venerable Thomas Whitehead, of Burford. I was pleased to see the new church in Hamilton, the only one in the village, and second only to ours in Hallowell. At Stoney Creek I lodged with the Gages—the home of Elder Case. The church, fences and trees all bear marks of the battle fought June 5th,

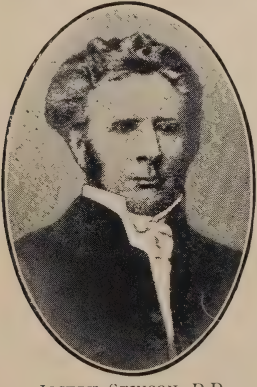

Philander Smith

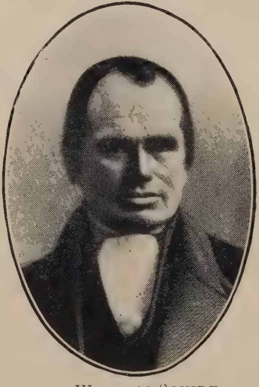

Robert Corson


Anson Green, D.D.


Bishop Hedding

John Black


Joseph Stinson, D.D.


William Squire

1813. The graves of twenty Canadians and many Americans are by the roadside. How peacefully these foemen sleep!'

The Conference met at Fifty Mile Creek, Saltfleet, September 14th, 1825. Bishop Hedding presided, and Elder Case was chosen Secretary.

The first anniversary of the Canada Conference Missionary Society was held. Chief Davis, Peter Jones and Hon. John Wilson, Speaker of the House of Assembly, were among the speakers. Of Davis the Bishop remarked: "Never before did I hear a perfect orator." Mr. Green says: 'In none of the proceedings was I so much interested as in the speech of Chief Davis. His appearance commands respect. Tall, straight, well-built, with high forehead and pleasant countenance, he appeared like a Grecian sage. Dressed in a frock-coat, with red sash, he at once attracted attention, and by his gentlemanly bearing and forcible elocution he held the assembly for twenty minutes in silent awe, with tearful eyes.

'A report was given regarding the Indian tribes, missions and schools, the new settlements, money received and suggestions. Resolutions were passed by the Conference regarding the studies of probationers and collections for superannuated ministers.'

Received on trial—James Richardson, Timothy Martin, Egerton Ryerson, Daniel McMullen, John Black and Anson Green.

Continued on trial—Rowley Heyland, Joseph Messmore, Edmund Stoney, George Sovereign, Daniel Breckenridge, George Bissell.

Into full connection—William Ryerson, Robert Corson, William Griffis, Jacob Poole, David Wright, Solomon Waldron.

Ordained Elders—John Ryerson, Franklin Metcalf.

Located—David Culp.

Superannuated—Isaac B. Smith, Henry Ryan, Kenneth McK. Smith.

Number of preachers, 40; members, 6,875. Increase, 725.

STATIONS, 1825—WESTERN DISTRICT.

Thomas Madden, Presiding Elder and Superintendent of Indian Missions.

	Members.
Yonge Street and York—James Richardson, Egerton Ryerson	406
Toronto Circuit—Wm. H. Williams, George Sovereign	356
Ancaster—Joseph Gatchell	345
Niagara—Thomas Demorest, Wm. Griffis	492
Fort George and Queenston—William Ryerson	
Lyon's Creek—Joseph Messmore	89
Long Point—Rowley Heyland, Timothy Martin	292
Grand River—Alvin Torry	192
Dumfries—Robert Corson	209
Westminster—James Jackson	341
Thames—George Ferguson, Daniel McMullen	336
London—Edmund Stoney	235
St. Clair—To be supplied	50
	3343

EASTERN DISTRICT.

William Case, Presiding Elder.

Cobourg—David Breckenridge, John Black	472
Belleville—James Wilson	206
Rice Lake—George Bissell	—
Hallowell—Franklin Metcalf, Anson Green	495
Bay Quinte and Kingston—Philander Smith, Solomon Waldron	518
Augusta—Wyatt Chamberlain, Jacob Poole	590
Cornwall—Ezra Healy	423
Ottawa—William Slater	122
Rideau—David Wright	406
Perth—John Ryerson	300
New Townships—Samuel Belton	—
	3532

As colleague to the sound and forcible Richardson, on Yonge Street and York, was appointed the studious and impetuous Egerton Ryerson, from whose diary we extract a few items:

October 4th.—Arrived at York, my first appointment after admission on trial.

November 7th.—I travel about 200 miles in four weeks and preach twenty-five times—two Sabbaths in York and two in the country—some increase almost every week—chapel full in the morning and no room for all at night.

January 1st, 1826.—Missionary Society formed.

May 18th.—Upwards of thirty added in York. Our circuit embraces York, Vaughan, King, W. Gwillimbury, Whitchurch, Markham, Pickering and Scarboro'—the roads bad beyond description, accommodations of the most primitive kind; but we are received by the people as angels, our ministrations being almost their only supply of religious instruction.

The Toronto circuit was nearly co-extensive with the former "New Settlements." On the Ancaster circuit the active and pathetic Gatchell was assisted by Edward Heyland, twin brother of Rowley; his ministry did not last out the year, but was crowned with blessing. A successful camp-meeting was held near "The Sixteen." The Niagara circuit was divided, Fort George, Queenston and the Cross Roads being placed under William Ryerson. The year was marked by the incoming of Mr. Edward Jackson, afterwards a pillar of Hamilton Methodism.

General success was realized on surrounding circuits. Peter Jones writes, October 27th: 'My brother John and I had an interview with His Excellency the Lieutenant-Governor respecting our people at the Credit. He has kindly offered to build twenty houses and a school-house for us by next spring.'

The Rev. William Case took a fatherly interest in their welfare, and invited Peter Jones to visit some Ojibways and Mohawks on the Bay of Quinte.

Mr. Torry had a visit from Rev. Loring Grant, who was much pleased with the mission and schools. The Indians on the Thames were in favor of having a school.

In March, 1826, at the Credit, they were preparing for school and worship. In their prayer and class-meetings there was a shout of great joy. 'Never,' says Peter Jones, 'shall I forget the joy and peace I felt this day. Praise the Lord, O my soul!'

One of their number, George Young, died happily. During the summer the Indians attended camp-meetings on Yonge Street, at the Grand River, and at Twelve Mile Creek. Their converts were over a hundred. By request they met the Agent in York, and were told the Government would not help in their settlement if they attended Methodist camp-meetings. A council of chiefs was called, and they were in great perplexity until John Sunday arose and said: "We made out to live, even when we were sinners: shall not the Great Spirit whom we now serve take care of us?" Peter Jones bade them leave it to God in prayer. They agreed, and resolved to make no change. Finding coercion vain, the Government built the houses, out of Indian funds, but would not build a place of worship.

The faithful laborers on all the western circuits pressed on amid difficulties and triumphs.

In connection with the Local Preachers' Conference—June, 1826—Elder Case arranged for camp-meetings in Elizabethtown and Matilda. He provided Bibles, commentaries and other books for the preachers.

'In the beginning of October,' says John Black, 'I left the Rideau for Cobourg, 260 miles, arriving in good health and spirits. The circuit extends eighty miles, from the Carrying Place to Duffin's Creek; much travelling, constant preaching, good roads, friendly people and our Father on the giving hand. "Praise Him, all creatures here below."'

The Rev. Nathan Bangs attended a camp-meeting in Haldimand, August, 1826. A new circuit—Rice Lake—was formed of Otonabee, Monaghan, Cavan, Smith and Emily townships, and placed in charge of the youthful Bissell, with Robert Bimford as supply, and assistance from Moses Blackstock.

The junior preacher on the Hallowell circuit said: 'I found Bro. Metcalf a faithful friend and model preacher.' He referred with much interest to their many appointments, especially Sodom—so-called as a lumbermen's resort for a high time, but renamed Demorestville in honor of G. Demorest, Esq., father of Rev. Thomas Demorest, who had mills there and built a small church. He calls his first round of 26 appointments "a joyous ovation." An attack of fever in December and ague in the spring held him prisoner for some weeks, and a supply was sent. The name Hallowell was changed to Picton in honor of Lady Maitland—her family name.

For a camp-meeting in June a large band of Indians landed at Adolphustown in bark canoes, with women, children and kettles. Before the meeting closed every Indian on the ground was hopefully converted; twenty-one adults and ten children were baptized, among them Peter Jacobs, who had been sent to school in Belleville. Speaking in a meeting he said: 'You white people have the Gospel many years; suppose you read the Bible sometimes; some very good people, but many very wicked—get drunk, tell lies, break the Sabbath. These Indians have the Good Book very little while, can't read, but they become good right away. They no more get drunk, no more tell lies. To us seems very strange—you so many years have missionary, so many rogues yet!'

Anson Green writes: 'I had a desire to see our first church built in Canada, in which Losee, Dunham, Woolsey, Coleman, Anson, Wooster, Sawyer, Keeler and Jewell preached before I was born. The house is 30 x 36 feet, with a gallery, and painted blue on the inside.

'Sabbath-schools are few. To supply the lack I have distributed catechisms, and have been delighted with the readiness of the children to answer the questions.

'Seeing a poor woman asking alms, we made up about $3 for her. In the evening I saw her lying by the fence with an empty jug—the first woman I ever saw drunk.'

At a field meeting on the Belleville circuit we first hear of Henry Shaler, a school-teacher from New York. His effective speaking led to his entrance upon the regular ministry.

By request of Elder Case, Peter Jones and John Crane, a converted chief, visited the Belleville circuit. Their labors contributed greatly to an extensive revival. On the way they had found many good friends—Col. Givens, Dr. Stoyles, William Fitzmore and others. February 9th they met Peter Jacobs, and pushed on to the Mohawks in Tyendinaga; thence to Ernestown and Kingston. Guided by Mr. J. R. Armstrong and Dr. Youmans, they went in quest of a band of Ojibways. Returning to Belleville, they met a dozen young Indians who had come many miles to see them.

After preaching Peter gave an exhortation, and was pleased to meet Moses and John Sunday. For some days the Indian evangelists ministered to their inquiring brethren, then started for the Grand River. A few months later Peter Jones was again at the Bay of Quinte. With fifty Indians in canoes he crossed the Bay to a Quarterly Meeting. Among twenty-two new converts baptized was John Sunday, who was made a leader.

On the Augusta circuit we find Richard Jones entering upon the work. 'In the summer of 1825,' he writes, 'at a Quarterly Meeting held by Elder Case on the Perth circuit I had to pass my examinations for license as an exhorter, and was told to hold myself in readiness to leave home on short notice. After three months at the district school I received a letter from the Elder: "Kingston, Feb. 9th, 1826. Dear Brother,—By Dr. Hickcock, of Leeds, you will be furnished with a horse; a saddle and bridle by Bro. Smith, of Augusta. So be at the Dr.'s by the 17th inst."' His prompt and earnest beginning gave good promise of faithful service. Through a revival under Ezra Healy a society was begun in Prescott.

The Ottawa circuit did not invite to ease and opulence, but William Slater was no sooner enjoying the good-natured hospitality of the people by the flowing rivers and amid the endless forests than he was ready to exclaim, "The lines have fallen unto me in pleasant places!" His cheering visits to solitary homes in the woods made a lasting impression upon the settlers, though their migratory habits told against circuit increase.

To the Rideau circuit as supply came George Farr, who was ready to leave after the first night because his horse was fed on corn-stalks; but, invigorated by the dauntless courage of his superintendent, he contributed to a successful year.

Of Perth and the "Newly-settled Townships" John Ryerson says: 'I was appointed to the Perth circuit, and Samuel Belton to the Mississippi, with an understood interchange. We started about the 25th of September, on horseback, and after a hard eight days' ride of three hundred miles were at Perth. The Methodists were few and poor, so that we had difficulty in finding places for our horses or lodging for ourselves. Mr. Belton first visited what was called the mission part of our field, though I do not know how any part could be called anything else. We formed several small societies. Up the Mississippi we preached in a log school-house in which a school was taught by a little, rough-looking young man, whose father, Mr. Wilson, lived near by. This young Wilson afterwards studied law and became the Hon. Judge Wilson, of London. This family was very intelligent, and to the utmost of their ability provided for our comfort. At Pakenham I preached to the lumbermen in their shanty and slept on a "shake-down" of straw. The year, though one of hard labor and much peril, was one of considerable prosperity, reaching a total membership of 290.'

A story is told that Mrs. Mansell, of Ramsay, finding Mr. Ryerson so given to books that he had little time to talk, contrived to be out of candles on his next round, and found him to be very engaging company.

APPOINTMENTS OF THE BRITISH MISSIONARIES, 1825.

James Knowlan, Chairman.

	Members.
Kingston—James Knowlan	66
Montreal—Robert Alder	121
Odelltown—William Burt	167

St. Armand—Matthew Lang	260
Caldwell's Manor—One wanted	—
Shefford—William Squire	159
Stanstead and Barnston—Richard Pope, Thomas Turner	130
Melbourne—One wanted.	—
Three Rivers—Joseph Stinson	77
Quebec—James Booth	98
Ottawa—One to be sent	—

We have few particulars of the year's work, but a year of steady progress was well assured. The energetic Stinson probably gave part of his time to Melbourne. Of Shefford Mr. Squire says: 'The congregations were generally good, and a measure of divine influence accompanied the ministration of the Word of Life. Many persons have sought enlarged experience of the divine favor, and some have obtained evidence of perfect love.'

When the writer travelled this circuit forty years later he found many pleasant memories of Mr. Squire's faithful labors.

Mr. Burt writes from Odelltown: 'As I have met the classes I think I can say many persons here are truly devoted to God. We are endeavoring to put the Sabbath-schools in motion, and several friends seem in earnest to help.'

The Rev. H. Pope writes: 'On January 8th, 1826, I was up the Ottawa forming a new circuit for a missionary just arrived from England, and had the unspeakable satisfaction of meeting the Rev. William Case.'

CHAPTER XIII.

1826.

THE RYERSON-STRACHAN CONTROVERSY.

Rumblings—Family Compact—Sermon—Sling and stone—*Colonial Advocate* — Allegations — Methodists — Loyalty — Review —Fight or flee—Samples—United States—Letter and chart—Assertions Contradicted—Population — Petition—Committee —Witnesses — Report adopted — Clergy Reserves — King's College—Address—Egerton Ryerson's father and mother.

For some years there had been premonitory rumblings, indications of an impending upheaval in ecclesiastical formations. Inequalities, Disabilities, Family Compact, Clergy Reserves, Favor and Patronage, Legalized Injustice and kindred topics were so persistently discussed as to reveal undercurrents of prevailing discontent.

These questions were brought to a head through a sermon preached by the Rev. Dr. Strachan, of York, July 3rd, 1825, in memory of Bishop Mountain, of Quebec. When the sermon was published, in the spring of the following year, it was found to contain disparaging reflections upon the Methodist ministers, representing them as incompetent, disloyal, idle and ignorant. A few days after the gauntlet had been thus publicly thrown down it was taken up by " A Methodist Preacher " in the columns of the *Colonial Advocate,* the allegations defiantly hurled back upon the Episcopal calumniator, and the rightful claim of these disparaged pioneer itinerants to the esteem of their fellow-citizens presented with unanswerable facts.

Religious circles were in a ferment; political parties discussed the sermon and queried as to the bold antagonist. No stroke so fearless against a would-be dominant church had heretofore been struck; no such decided hostility to political favor and patronage had been openly declared.

But whence came these columns of courageous audacity, arraigning with convincing exactitude the tactics of prelate and Cabinet? It was some time before the secret leaked out that the writer of these disturbing philippics was none other than a Methodist preacher in the first year of his probation—Egerton Ryerson; his the sling and stone that had wrought this sudden confusion. How it came about we have from his own pen:

'It was during the latter part of the first year of my ministry, April and May, 1826, that I was drawn into the controversy on the Clergy Reserves and Equal Civil Rights among all religious persuasions in Upper Canada. There had been some controversy between the leaders of the churches of England and Scotland on their comparative standing as established churches in this country. From my reading of Blackstone and Paley I felt that the state of things in Canada was not according to the principles of British liberty.

'A sermon, preached July 3rd, 1825, by the Venerable Archdeacon of York, and published in May, 1826, on the late Bishop of Quebec, contained a sketch of the rise and progress of the Church of England in these provinces, and an appeal on behalf of that Church to the British Government, in which the author attacked other religious persuasions, especially the Methodists. Not only was it claimed that the Church of England was the Established Church of the Empire and exclusively entitled to the Clergy Reserves—one-seventh of the lands of Upper Canada—but an appeal was made to the Imperial Government for a grant of £300,000 per annum to enable that Church to maintain the loyalty of the province to England. This was ten years after the war, 1812-1815, in which Methodists, both preachers and people, were conspicuous for their loyalty.

'At a social meeting of the Methodists in York one of the members produced a copy of the Archdeacon's sermon, and the reading of extracts caused such indignation that all agreed a reply must be written. When the voice of the meeting designated me to undertake the work I objected; but it was finally agreed that my superintendent, Rev. James Richardson, and I should each prepare a paper to be read at our next meeting. His paper was not forthcoming; mine was called for and read; then, despite my objections, demanded for the press. Two of the brethren took the manuscript to the printer, and its publication in the *Colonial Advocate* produced a sensation—an excitement which spread through the country. This was the first defence of Methodists and of Equal Civil Rights. The sermon was the third formal attack made by Church of England clergy upon Methodists and others. Up to this time not a word had been written respecting the clergy of the Church of England nor the Clergy Reserve Question by any Methodist. At that time they had no law to secure land for parsonages, chapels, or burial grounds; their ministers were not allowed to solemnize matrimony; and some of them had suffered cruel and illegal prosecution.

'On the publication of the Review I pursued my tour of preaching, unconscious of the storm that was brewing. On my return after two weeks I received newspapers containing four replies to my Review—three by clergymen and one by a layman—in which the unknown author was assailed with all sorts of contemptuous epithets—"an American," a "rebel," "a traitor," etc., and the Review declared to be the prodigious effort of a party.

'Feeling that I must either flee or fight, I devoted a day to fasting and prayer, and then went at my adversary in good earnest.'

In the sermon the prelate had said: "Even when churches are erected the persons who give regular attendance are so few as greatly to discourage the minister; and his influence is frequently broken or injured by numbers of uneducated itinerant preachers who, leaving their usual employment, betake themselves to preaching the Gospel, out of idleness or a zeal without knowledge, by which they are induced to teach what they do not know, and which from their pride they disdain to learn."

To this the Reviewer replied: 'With respect to the small number who give regular attendance to the ministrations of the Church of England, I am of the Doctor's opinion. As a remedy for this doleful complaint we may say with the eloquent Chalmers: "To fill the church well we must fill the pulpit well." As to the Doctor's remarks on the qualifications, motives and conduct of the itinerant preachers, they are ungenerous, unfounded and false.

'Methodist preachers do not value themselves upon the wealth, virtues and grandeur of their ancestry; neither do they consider their former occupation an argument against their present employment or usefulness. They have learned that "Venerable" Apostles were once fishermen, that a Milner could throw the shuttle, and that a Newton was not ashamed to watch his mother's flock. By these examples and a hundred more they feel themselves sufficiently shielded from the envious shafts of a bigoted ecclesiastic.

'They are charged with "idleness." What does the Doctor call idleness? Not the reading of one or two dry discourses to one congregation on the Sabbath, at an annual income of two or three hundred pounds. Those who labor in this apostolic manner and for this small pittance cannot be otherwise than the "venerable successors" of the Apostles. Who are they that "preach the Gospel out of idleness"? Those indolent, covetous men who travel from two to three hundred miles and preach from twenty-five to forty times every month, and in addition visit from house to house, teaching old and young "repentance toward God and faith in our Lord Jesus Christ," on the enormous salary of £25 to £50 a year.

'The itinerant preachers are said to be "uneducated." To a collegiate education they do not make pretensions. But the founders of Methodism were not inferior to the most illustrious of their age, neither in letters nor general scientific knowledge. Methodist preachers are not destitute of learning, nor do they undervalue it. But they say divine grace must be added to human learning. St. Paul's learning did not qualify him for the ministry. His sins must be washed away; he must be filled with the Holy Ghost.'

The tests and examinations for candidates were then given. 'But the Doctor says, when the application for funds was favorably received: "Gentlemen of education and zeal refused to forsake their homes to come to a distant land and inhospitable colony."' The Reviewer inquires: 'Can these be the true followers of Him who said, "He that loveth father or mother more than me is not worthy of me"; or of him who was "willing not to be bound only, but to die for the name of the Lord Jesus"?'

Dr. Strachan: "And when it is remembered that the religious teachers of the other denominations, a very respectable portion of the Church of Scotland excepted, come almost universally from the Republican States of America, where they gather their knowledge and form their sentiments, it is quite evident that if the Imperial Government does not immediately step forward with efficient help the mass of the population will be nurtured and instructed in hostility to our parent Church; nor will it be long till they imbibe opinions anything but favorable to the political institutions of England."

'To put the Doctor at rest on this point,' says the Reviewer, 'and to remove the cause of complaint, I remark that the "religious teachers of other denominations" do not talk nor think quite so much about politics as does the Doctor. They have something else to do. They leave others to attend to temporal affairs that they may "give themselves to prayer and the ministry of the Word." But the assertion is not true. They are not Republicans; neither are they infected with Republican principles; nor have they come "almost universally from the Republican States of America." Seven-eighths of the "religious teachers of other denominations" are British-born subjects. Out of the whole body of Methodist itinerant preachers, who seem to be the principal butt of the Doctor's hatred, there are only eight who were not *born and educated in the British dominions;* and of these eight all except two have become naturalized British subjects, according to the statutes of the Province. Have the "dissenters" in this country ever shown a disposition in any way hostile to the true interests of the colony? Have they not been quiet in time of peace and bold in time of war? Answer, ye parents who mourn the loss of patriotic sons who yielded up their lives on the field of battle! Speak, ye fatherless children, the dying groans of whose fathers proclaimed that they could die in defence of the British Constitution! Bear testimony, ye disconsolate widows, whose "dissenting" husbands' loyalty has doomed you to perpetual melancholy! Lift up your voices, ye unfortunate invalids, whose lacerated limbs speak more than volumes, that they are slanderers and liars who say that the religious any more than the political dissenters in Canada are not true to the "political institutions of England."'

The Review was declared to be the "prodigious effort of a party." The Reviewer answered: "Only two preachers beside the Reviewer knew that anything of the kind was in contemplation till the Review appeared in print; and the Reviewer wrote it in less than eight days, during which time he rode nearly a hundred miles and preached seven sermons."

To the charge that he was an "alien" and had "black intentions upon the Government," he proceeded: 'I reply that however many and great objections I may have to religious establishments in Canada, I have no objections to the civil Government. I am a British-born subject, and by my paternal loyalty and personal feeling I am unwaveringly attached to the British Constitution.'

Several replies to the Review appeared, and the conflict continued for upwards of a year, resulting in public meetings and petitions to the House of Assembly, claiming equal rights and privileges for all denominations. Dr. Strachan not only maintained the exclusive right of the Church of England to the Clergy Reserves, but prepared an official *Letter and Chart,* with a view to additional grants for the support of the Church of England in Canada, also a charter and endowment for a university. A few extracts may indicate the general scope and purpose of these documents:

19 Bury St., St. James, May 16th, 1827.

To the Right Hon. R. J. Wilmot Horton, Under-Secretary of State for the Colonies:

Sir,—I take the liberty of inclosing, for the information of Lord Goderich, an Ecclesiastical Chart of Upper Canada, which I believe to be correct for the present year, 1827.

The people are coming forward in all directions, offering to assist in building churches, and soliciting with the greatest anxiety the establishment of a settled ministry.

There are in the Province 150 townships, containing from 40 to 500 families, in each of which a clergyman may be most usefully employed; and double the number will be required in less than twelve years. When contrasted with other denominations, the Church of England need not be ashamed of the progress she has made. Till 1818 there was only one clergyman in Upper Canada—a member of the Church of Scotland. The teachers of the different denominations, with the exception of two ministers of the Church of Scotland, four Congregational ministers, and a respectable English missionary who presides over a Methodist meeting in Kingston, are for the most part from the United States of America; and it is manifest that the Colonial Government neither has nor can have any other control over them, or prevent them from gradually rendering a large portion of the population, by their influence and instructions, hostile to our institutions, civil and religious, than by increasing the number of the established clergy.

The tendency of the population is towards the Church of England, and nothing but the want of moderate support prevents her from spreading over the Province.

As the Methodists have no settled clergymen, it has been found difficult to ascertain the number of itinerants employed, but it is presumed to be considerable—perhaps from twenty to thirty in the whole Province. The other denominations have very few teachers, and these seemingly very ignorant. One of the two remaining clergymen, in communion with the Church of Scotland, has applied to be admitted into the Established Church.

In the Chart the names and places of the clergy of different denominations are professedly given. One of Dr. Strachan's clerical inquisitors wished to know from William Ryerson in what college he had studied. "In Buck and Bright College" promptly replied the successful preacher, not ashamed of his Alma Mater.

In opposition to the Letter and Chart, petitions were numerously signed throughout the province, the general trend of which may be judged by a few extracts:

The Petition of Christians of different Denominations in Upper Canada,

To the Commons of Upper Canada, in Provincial Parliament assembled:

We, His Majesty's faithful and loyal subjects, beg leave to draw the attention of your Honorable House to the alarming misrepresentations and advice contained in a Letter and Ecclesiastical Chart addressed to the Under-Secretary of State for the Colonies, for the information of Lord Goderich, on the 16th of May last, by the Hon. and Venerable Dr. Strachan, Archdeacon of York.

His Majesty is informed that the ministers of the different churches in this Province "are for the most part

> from the United States." The Methodist preachers are particularly stigmatized, and others are "seemingly very ignorant." Could it be true that the Methodist preachers were rendering a large portion of the population hostile to our institutions, the evil would be most alarming; and if the charge be credited in any degree by our Gracious Sovereign, we feel with deep regret how low we must sink in his estimation.
>
> We notice with much anxiety, in the same document, a policy recommended which shall augment the clergymen of the Protestant Episcopal Church from 300 to 2,000; and by the addition of wealth, to be shared by no other denomination, gradually to acquire the superintendence of the education of our children; that "the tendency of the population is toward the Church of England," and that "nothing but the want of moderate support prevents her from spreading over the whole Province."
>
> We have ascertained that a Royal Charter has been granted for the establishment of a University, the principle of which, we have good reason to fear, will be found inconsistent with the maintenance of our civil and religious rights and privileges. We humbly pray that your Honorable House would inquire into the truth of the above charges and statements, and take such steps as to your wisdom shall seem fit, etc.

These petitions, bearing 5,697 signatures, were presented to the House of Assembly in March, 1828. A Committee of Investigation was appointed, consisting of Messrs. M. S. Bidwell, Perry, Matthews, H. C. Thompson and Hamilton, before whom fifty-two witnesses were examined by written questions:

> 1. Do you think that the teachers or ministers of the different Christian denominations in this Province, unconnected with the Church of England, are for the most part from the United States, and that they there gather their knowledge and form their sentiments?

2. Do you think that the influence and instruction of the Methodist preachers in the Province are rendering, or have a tendency to render, a large portion of the population hostile to our institutions?

3. Do you think that the people of this Province would become more attached to our institutions, civil and religious, by increasing the number of the missionaries of the Church of England?

4. Is the tendency of the population of this Province towards the Church of England? Is it spreading over the Province? Is it not as well supported by its members, and have they not, in proportion to their numbers, equal means of supporting it as the members of any other church in the Province?

5. Do you think that the people of this Province wish that any one or more churches or denominations of Christians should be established by law, with exclusive privileges or endowments?

6. Do you think that the people generally wish the proceeds of the Clergy Reserves should be given to clergymen of the Church of England?

7. To what purpose do you think the people would generally prefer to see the proceeds of the Clergy Reserves applied?

8. Of which of the various denominations do you think the clergymen or teachers interfere most in political matters?

9. What proportion, in your opinion, do the members of the Church of England in this Province bear to the whole population?

10. What denominations in this Province do you think the most numerous?

11. Do you think there are several, and what denominations in this Province more numerous than the Church of England?

12. Has the Church of England labored under greater difficulties in this Province than any other church?

13. Do you think the Ecclesiastical Chart, now shown

you, exhibits a fair and correct view of the different denominations of Christians in this Province?

14. Are the teachers of the various denominations, not specified in the Letter and Chart, "few and seemingly ignorant"?

Then followed a few questions relating specially to the Methodists.

An elaborate chart, prepared by a central committee, after much correspondence and the collection of statistics by other committees, showing the status of other denominations—their ministers, places of worship, hearers, etc.—was presented by Dr. Morrison.

Dr. Strachan appeared before the committee and answered several questions, adhering to the general accuracy of his Letter and Chart. The committee embodied the results of their investigations in a Report to the House and the draft of an Address to the King.

March 15th, 1828, the House went into Committee of the Whole on the Report of the Select Committee.

Mr. Hamilton presented the Report and Address, as adopted by the Committee. See *Epochs of Methodism*, p. 203, etc. We have space for a brief synopsis only:

To the Honorable the House of Assembly:

The Select Committee, to whom were referred the petition of Bulkly Waters and others, and various other petitions of the same tenor, signed by nearly 6,000 persons, submit the following report:

The first object of the Committee was to obtain a correct copy of the Letter and Chart. The Committee has examined all the members of the House of Assembly whose testimony they could obtain, some members of the Legislative Council, clergymen of different denominations, and a few other individuals. From the evidence it will be perceived that the Letter and Chart were calculated to produce, in many respects, erroneous impres-

> sions respecting the religious state of the Province and the sentiments of its inhabitants. The assertions that "the people are coming forward in all directions offering to assist in building churches and soliciting the establishment of a settled ministry," and that the "tendency of the population is towards the Church of England," and "nothing but the want of moderate support prevents her from spreading over the whole Province," are completely contradicted by the evidence.

The Committee refers to peculiar advantages enjoyed by the Church of England, the favor shown by those high in authority, the exclusive right to money, the liberal grants made for the support of her ministers—their salaries ranging from £100 to £200—and the ability of her members to sustain their own ministers as being on a par with that of others, and then proceeds:

> The insinuations against the Methodist ministers the Committee has noticed with peculiar regret. To the disinterested and indefatigable exertions of these pious men this Province owes much. Their influence and instruction, far from having a tendency hostile to our institutions, have been conducive in a degree which cannot easily be estimated to the reformation of their hearers and the diffusion of correct morals, the foundation of sound loyalty and social order.
>
> The Province has passed through a war which put to the proof the loyalty of the people; no man doubts that the Methodists are as loyal as any of His Majesty's subjects. While their clergymen are dependent for their support upon the voluntary contributions of their people, the number of their members has so increased as to be now, in the opinion of almost all the witnesses, greater than that of any other denomination.
>
> There can be no doubt that there are other denominations in the Province more numerous than the Church of England.

It would be unjust and impolitic to exalt this Church, by exclusive and peculiar privileges, above all others.

It is well known that there is in the minds of the people generally a strong aversion to anything like an established church. There is, besides, no necessity for such an establishment, neither for the security of the Government nor for the ends of religion. The piety and religious prosperity of a church can gain but little from men induced by secular motives to assume the sacred functions of the clerical office. Upon this subject His Majesty's Government ought to be fairly and distinctly apprised of the sentiment and wishes of the people; and as the House of Assembly is the constitutional organ to convey to the Throne their sentiments and wishes, the Committee respectfully submits to the House the expediency of addressing His Majesty upon the subject.

Reference was made to 'the great and surprising change' among the Indians, and the efforts made to compel their allegiance to the Church of England, when "in this change the Methodists have been chiefly instrumental"; "they have sent missionaries and established schools, supported by voluntary contributions."

The statute of the Imperial Parliament authorizing the sale of a portion of the Clergy Reserves was referred to as contrary to the Bill passed by the House of Assembly in its last session.

Regarding the Charter of the University of King's College: 'From the provisions of the Charter the sectarian character and tendency of the Institution will be manifest. Dr. Strachan in his appeal distinctly states that it will be essentially a missionary college "for the education of missionaries of the Church of England"; and maintains that the effect will be ultimately to make the greater portion of the population of the Province members of the Church of England.'

The Report concludes as follows:

> A university adapted to the character and circumstances of the people would be the means of inestimable benefits to the Province; but the principles upon which it is established must be in unison with the general sentiments of the people—not a school of politics nor of sectarian views. Most deeply, therefore, is it to be lamented that the principles of the Charter are calculated to defeat its usefulness and to confine to a favored few all its advantages.
>
> That His Majesty's Government could have contemplated such a limitation of its beneficence no one will believe. There is, therefore, every reason to believe that any representations from the House of Assembly will be most favorably regarded.
>
> All of which is respectfully recommended.
>
> Marshall S. Bidwell, *Chairman.*
>
> March 15th, 1828.

The Report and an Address to the King in harmony therewith were adopted by more than a two-thirds vote.

Definitely and forcibly as these documents declared the views and wishes of a large majority of the House of Assembly and of the people, the contest was not yet ended. In the papers, at the hustings, in the House the agitation was kept at fever heat. It was four years before marriage disabilities were removed, fifteen years before the Charter of King's College was annulled, and the Clergy Reserves were allowed long to remain a source of denominational and political strife. Eventually, however, victory perched on the banners of the staunch advocates of civil and religious liberty.

The "Family Compact" with its ecclesiastical and party favorites vanished before the onset of enlightened

Christian patriotism; and the Methodist Church has no reason to blush for those who courageously bore her standards in the fray, nor for their valiant compatriots of other churches. Fallen now and laid to rest are the heroes in that moral fight—conquerors in their country's cause; but with Equal Rights secured for high and low, rich and poor, and conscience free to worship God, their children and children's children will keep their memory green and chant their deeds in grateful requiem.

Some months after the Review appeared the author was on a visit at his home, and his father said: 'Egerton, they say you wrote those papers that are convulsing the country.' Owning that he had, his father exclaimed, "My God! then we are all ruined." There came a day when he thought differently. Another son, Edwy, wrote from home, after his father's illness: 'I think in a short time he will be able to enjoy himself again at the family altar. He feels that he has acceptance with God and that the remainder of his days shall be devoted to His service.'

His mother wrote: 'Nothing so compensates for all my trials as that God of His goodness should have inclined so many of my dear children to seek His face, and to testify that the ways of God are pleasantness and peace.'

Through these years the country was enjoying material prosperity. The population of Upper Canada was about 170,000. Steamboats were plying on the lakes and rivers. New periodicals were issued and more schools opened.

A lesson for our own times may be learned from those early but abortive attempts to use the facilities and the resources of the state for the furtherance of sectarian interests and the control of education. In the Home Land to-day we witness strenuous, perhaps conscientious, efforts to place the educational system under the control of one dominant church—a centralization of influence and authority in violent opposition to the spirit of freedom and fairness taught by true Christianity.

CHAPTER XIV.

1826.

STEADY ADVANCE—OPPOSING FORCES.

Conference, 1826 — Cobourg—Bangs—Indians—*Advocate*—Members — Preachers — Districts — Stations — Excitement — Ryan — Toronto Circuit — Credit — Cider — Chapel — Case —Present—Fishing—Jones—Bay Quinte—Holland Landing — Green — Torches — Mountain — Hopkins — Springer — Names—Townships—New Year—Marriage Bill—Heyland—Westminster — Black — Smith — Wright — Farr — Burwash — Hull — Rideau — Increase — Lower Canada — Fisher—Stanstead—Squire—Shefford.

The Annual Conference of 1826 was held in the "Back Chapel," near Cobourg, commencing August 31st. Bishop George presided, and Elder Case was elected Secretary. Many of the preachers attended a camp-meeting at Cramahe. The sermons were interpreted by William Beaver to his Chippewas. The singing was alternately in both languages. About forty Indians and twenty of their children were baptized. They continued their meetings near the Conference, led by Peter Jones. The Bishop and Rev. Nathan Bangs preached on Sunday. In the after-service the Indians took part. First the chief and then others fell to the ground. Twenty or thirty soon arose praising the Great Spirit.

The support of the Conference was asked for the *Christian Advocate,* about to be published in New York.

The number of members reported was 7,501, including 250 Indians, an increase of 626.

Received on trial—George Farr.

Into full connection—Rowley Heyland, Joseph Messmore, Edmund Stoney, George Sovereign and George Bissell.

Located—Kenneth McK. Smith.

Superannuated—James Jackson.

A day of fasting and prayer was appointed 'for the promotion of holiness, the spread of the work of God and the increase of laborers.'

The circuits were grouped in three Districts, the Niagara, Bay of Quinte and Augusta; or, as better fitting the geographical outline, the *Central, Western and Eastern Districts.*

LIST OF STATIONS, 1826.

CENTRAL DISTRICT.

William Case, Presiding Elder.

York and Yonge Street—William Ryerson	462
Toronto Circuit—George Sovereign	305
Credit Mission—Egerton Ryerson	110
Whitby—James Wilson	—
Cobourg—William Slater	452
Hallowell—Solomon Waldron	462
Belleville—David Breckenridge	301
Rice Lake—	110
Bay of Quinte—Ezra Healy, Samuel Belton	930
	3132

WESTERN DISTRICT.

Thomas Madden, Presiding Elder.

Niagara—John Ryerson, William Griffis	421
Fort George and Queenstown—James Richardson	36
Ancaster—Joseph Gatchell, Anson Green	396
Lyon's Creek—Joseph Messmore	91
Long Point—Rowley Heyland	342
Grand River Mission—Alvin Torry	73
Dumfries—Thomas Demorest	222
Westminster—Robert Corson	331
London—Daniel McMullen	229
Thames—Edmund Stoney	358
Amherstburgh—George Ferguson	94
	2493

EASTERN DISTRICT.

Philander Smith, Presiding Elder.

Augusta—Franklin Metcalf, David Wright	666
Cornwall—Wyatt Chamberlain	470
Ottawa—George Farr	40
Hull—George Bissell	—
Rideau—Jacob Poole	410
Perth and Mississippi Mission—Wm. H. Williams	290
	1876

During William Ryerson's tour of the country appointments his brother Egerton supplied the York pulpit; Mr. John Beatty, of Meadowvale, also took part of the work.

Great excitement prevailed regarding church establishments. To the general disquiet Henry Ryan contributed by awakening dissatisfaction and suspicion in reference to Methodist interests. In his efforts to obstruct and divide he was encouraged by some in high position—Hon. John Wilson, Speaker of the House of Assembly, once adhering to the Methodist Church, but latterly disaffected, and the Rev. Dr. Strachan, who sent Mr. Ryan £50.

York was for the time the storm-centre, and spiritual interests were endangered.

'The Toronto circuit,' says John Black, 'embraces the townships of Toronto, Chinguacousy, Trafalgar, Erin, Caledon, Albion and Tecumseh, newly settled by people mostly from Europe, rising in the world and many of them growing in grace. Those belonging to other denominations, whether from the badness of the roads or the scarcity of money I will not say, are neglected. But, as an editor said, "The Methodist preachers are the pioneers, opening the way."'

For the Credit mission Elder Case had selected Egerton Ryerson as most likely to learn the language. He entered upon his duties with special adaptability, teaching the Indians to fell trees, build houses, plant and sow, ministering in every possible way to their temporal as well as their spiritual improvement.

We give a few extracts from Ryerson's journal:

Sept. 6th, 1826.—I have arrived at my charge among the Indians, and I feel an inexpressible joy in taking up my abode among them. I must now acquire a new language to teach a new people.

EGERTON RYERSON'S HOME ON THE CREDIT MISSION

23rd.—Greatly distressed—three or four Indians intoxicated, and one shot himself. A wicked white man persuaded him to drink cider in which he had mixed whiskey.

25th.—Have resolved to build a house for school and worship. In less than an hour these poor Indians subscribed $100, and paid part of it.

Oct. 14th.—Have been employed the whole week raising money for our church, and have enough subscribed.

19th.—I board with John Jones; have a bedroom, but no fire, except what is used by the family. Can speak a little Mississauga and understand it pretty well.

Nov. 26th.—We opened our chapel with a love-feast and the Lord's Supper. The Rev. William Case addressed the Indians, morning and evening, an Indian interpreting. Seven adults and an infant were baptized. Three years ago they were without suitable clothes or home; now they are clothed, sheltered and rejoicing.

30th.—Have divided the society into classes and appointed leaders, whom I meet weekly for instruction.

Dec. 8th.—One of the women presented me with a basket for my books.

About a dozen boys went with me to get wood for the chapel; their exertions were astonishing.

16th.—Have been trying to procure for the Indians the exclusive right to their salmon fishing. Attended one of their Councils. They wished to give me an Indian name—Cheehock—a bird on the wing.

Jan. 4th, 1827.—After the absence of a week I return to my Indians, who welcome me with the tenderest marks of kindness. Watch-night was a season of great rejoicing. At 12 o'clock the glory of God filled the house, and about twenty fell to the floor.

My controversial writing savors too much of dry historical criticism to be spiritual; but it is the opinion of my most judicious friends that I should continue it to a successful termination.

Peter Jones tells of his visit to the Bay of Quinte Indians:

Jan. 20th, 1827.—I set off, hoping to reach Darlington before night.

21st.—Arrived at Mr. Cryderman's, near Bowmanville, where about forty Indians were encamped. I taught them the Lord's Prayer and the Ten Commandments. Held a meeting with the white people.

Thence he went on through Cobourg, Monaghan and Cavan, instructing many of his people, building a place of worship and holding meetings. On his return he fell in with other camps near Port Hope and Whitby.

Early in May he visited Rice Lake, Carrying Place, Belleville and Grape Island. He assisted in building a mission house on the island, cheered by Elder Case, who administered the sacrament to about ninety Indians and baptized twenty. After two weeks they left together for the Quarterly Meeting at Cobourg. About seventy Indians came from Rice Lake, forty-four of whom Elder Case baptized. At the love-feast whites and Indians shouted together the praises of Jehovah and partook of the Lord's Supper. After some weeks at Rice Lake, ploughing, fencing, planting and religious services, Mr. Jones hastened to Port Hope, where a hundred Mud Lake Indians were awaiting him.

This tribe, a praying people, renounced ardent spirits. I felt very sorry to leave them—so anxious for instruction. I exhorted the class-leaders to be faithful. They handed me five dollars and shook hands, tears in their eyes.

Visited the Scugog Indians and attended a camp-meeting up Yonge Street, where many of them were converted.

19th.—Arrived at Holland Landing; saw some Indians, also French and half-breeds, professing the Roman Catholic faith, but wicked as pagans. Held some meetings; warned our people of the traders.

24th, Sunday.—After prayers heard Mr. Beaty; spoke in English and Indian.

25th.—Building a chapel and school-house, 20 x 24, with slabs.

26th.—Completed the house. Cost—cash, 7s. 6d. Before sunset we had one of the happiest meetings. Our homely chapel appeared to me "none other than the house of God and the gate of heaven." Many trembled and wept.

27th.—Commenced school of native children—Bro. Law teacher. At five o'clock we assembled for worship. Bro. J. Crane exhorted, and I spoke of perseverance, watching against intemperance and evil men. Blessed be God for what my eyes see!

28th.—Heard Bro. E. Smith; I interpreted and Bro. Crane exhorted. I asked all who had experienced a change of heart to stand up. About forty did so. We sang a hymn and commended them to God.

These few items may indicate the constant usefulness of our first Indian evangelist.

James Wilson, familiarly known as Father Wilson, superannuated for a time, after the death of his wife reappears in charge of the new Whitby circuit—including Whitby, Pickering, Scarborough, Darlington and Clarke. Cobourg circuit was lessened in extent. Hallowell had a year of great revival. The Belleville circuit reached out to new settlements in Thurlow. The Rice Lake mission gathered in 166 Indians. A lease of Logram and Grape Islands, in the Bay of Quinte, for 999 years, was obtained and an Indian settlement begun. Dr. Carroll gives the names of forty-seven appointments on the Bay of Quinte circuit, regularly visited by Ezra Healy and his colleagues, Poole and Belton. They had grand quarterly meetings and field meetings, visited by bands of natives, increasing their membership to 966. From Niagara westward we read of general prosperity.

Anson Green, of Ancaster, furnishes some interesting memoranda:

Sept. 10th.—At Cobourg I fell in with Bro. Black, and we rode together to the Credit, where he turned north. On Sunday I preached at Munn's school-house and at Palermo; Monday at Mr. Joseph Bowes'; Tuesday at Widow Harrison's and Mr. James Coates'. Seeing but one house in the clearing, I wondered where my congregation was coming from. Soon I saw lights glimmering in the woods, then hickory torches blazing in all directions. As the woods grew brighter my heart grew lighter, and I thought such people deserved a good sermon. I told them of the crucifixion and the triumphs of the cross. Our class was lively. Wednesday I preached in a small log house on the top of the mountain, then down to Mr. Butt's for the evening, and on to the comfortable home of Mr. Moses McCoy, Dundas Street.

Ascending the mountain, I found the Rev. Joseph Gatchell, my colleague, in an old log house. His wife is a sister of the Rev. Nathan Bangs, and I felt mortified to find her in such a miserable hut. We have a charming prospect over hill and vale and lake to the Credit. Dundas Street was named after the Right Hon. Henry Dundas, Secretary of War, who died in 1811.

Sept. 24.—Palermo, small church, well filled, class lively. Bro. Hagar, the leader, stirs them up "as an eagle stirreth up her nest"; Hannahsville, four o'clock —named after Mrs. Hopkins—a church, school-house, two stores, post-office, hotel, etc. Here I met Rev. D. Culp, located minister. Monday—Mr. Shaver's, in Ancaster; Tuesday—Glanford; Wednesday—Mr. Taylor's, Barton—small attendance, but comfortable stopping-place; Thursday—Stoney Creek; Sunday, Oct. 1st—Hamilton, a beautiful little town, growing finely. I have a good home with David Springer, whose father, Richard, is the leader of the class and the patriarch of the place. When there was no preaching in his own township he walked six miles to Stoney Creek to get sight of a preacher, was spoken to about his salvation, and advised to commence family worship. That evening he told his wife, took down his old German Bible, read and fell on his knees. He had never prayed, but remembering the preacher and Elijah he cried, "O God, send down the fire!" His wife fled in fear, but at this first altar in Barton a fire was kindled.

Oct. 2.—Dundas, a growing village nestling between the hills at the head of Burlington Bay; preached and lodged in the house of Squire Hare, whose wife is one of the excellent of the earth; Tuesday at Mr. Pearson's, near the parsonage; Saturday, at John Green's, W. Flamboro', Walter Symms, leader; Sunday morning, Bowman's church, Ancaster—an old church, without galleries—about 400 present, mostly German and Dutch. Good old Peter Bowman and George Smith, the leader, are extensively useful; afternoon—Cumming's chapel, on the mountain, E. Flamboro'; good class, Joseph Hopkins, leader; Tuesday—Davis' school-house; Wednesday—Bro. Isaac VanNorman's, Middle Road, Nelson, Bro. V. the faithful leader; Thursday—Mahlon Bray's, Lake Shore; Friday—Hare's; Saturday—Bradley's; Sunday—Green's, Red School-house, Toronto township; afternoon—Munn's, Dundas Street.

Received the first number of the *Christian Advocate,* dated Sept. 9th.

I have now been round most of the twenty-seven appointments, in eight townships—Toronto, Trafalgar, Nelson, E. and W. Flamboro', Barton, Ancaster and Saltfleet. We are preparing to enter Nassagaweya and Binbrook. We have six churches, and one in Ancaster, built by Job Loder, Esq., in which all may preach who choose.

New Year's Eve.—Watch-night service in Hannahsville, and a Happy New Year with the family of Mr. Hopkins, who has given me a room to call my own.

The Credit.—Preached my first sermon to the Indians and took tea with them. Comfortable houses, built by the Government—out of Indian funds.

In Upper Canada there is a struggle between the two branches of the Legislature—the Council refusing to pass the bills sent up by the Assembly. The Marriage Bill is a special example of intolerable bigotry.

June 21st.—Returning from an excellent camp-meeting at Thirty Mile Creek, William Eastman was driving us down the mountain. The nigh horse shied, and crowded the other over the embankment. I jumped, caught Miss Richel, then her mother, just in time to prevent them falling over the fearful brink. The carriage horses and driver were caught by the fence below, and no one was much injured.

I made my first visit to Niagara Falls this summer, then to Hamilton to prepare for Conference. I was taken by surprise on learning that gentlemen of the town, headed by Mr. Beasley, had made up the amount of my salary for a year, on condition that the Conference station me in Hamilton.

After visiting my home I had another unpleasant upset on my way to Kingston. Going up the Trenton hills the driver of our stage-coach fell asleep. The horses wished to take a drink, and soon we were over—into a ravine, the driver on the opposite bank. We had three on each seat, and one screamed, "I'm killed! What shall I do?" The door was fast, but through a window we escaped. With rails and horses we hoisted the stage and were again on our way.

Rowley Heyland did not have the expected assistance of his brother Edward. By a sudden call he was summoned to a higher service. In his stead came Daniel McMullen. The Grand River mission was weakened by a detachment moving to the Credit; but the devoted Torry toiled on and netted a good increase by the spring, when severe illness compelled him to return home.

Of the Westminster circuit Mr. Black said:

Our first Quarterly Meeting was held in our new, unfinished chapel; congregation good, collections three York shillings; expenses for wine, three and sixpence, York. On the whole the year was a good one—increase 70. I received $170 in all—part of it in lumber—the highest amount I had ever received.

To the London circuit Matthew Whiting was sent. He was born in Ancaster, 1789, converted near the Grand River Swamp, was made a leader, studied Clarke's Commentary, became a good expositor, and though married was deemed eligible for circuit work; nor did he disappoint expectations.

Though the Thames circuit was divided, the ever-zealous Ferguson probably still interchanged with Stoney, of Amherstburgh, and both had good success.

The labors of the new Presiding Elder of the Eastern District, Philander Smith, maintained the high esteem in which he was held as a preacher.

A great revival gave the Augusta circuit an increase of 323. Mr. Wright lived and labored chiefly in Brockville, preaching in the town hall until the new stone church was built. Among the new converts were found James and Ephraim Evans—destined to heroic work in later years.

To assist Chamberlain on the Cornwall circuit Cyrus R. Allison was probably sent. On the Ottawa circuit George Farr's tact and zeal were crowned with an extensive revival, enlisting, with many others, Mr. Adam Burwash and his family—a name since honored in Methodist ministerial and college work.

Hull, detached with several appointments from the Rideau circuit, made a good beginning under the youthful Bissell, and closed the year with a membership of 126.

The returns for the three districts showed a total of 8,595 members; increase, 1,094.

The British missionaries held their District Meeting in Stanstead. The appointments were much the same as in the previous year. The Rev. Joseph Stinson, returning to England, was succeeded at Three Rivers by William Falkner.

Daniel Fisher, of Montreal, grandson of Philip Embury, died December 15th, 1826, aged 39 years. He had been a liberal supporter, and advanced £700 on the new church, without interest.

Of Stanstead Mr. Pope wrote: 'It is supposed that about three hundred persons have been brought to God these last three months, about two hundred of whom have joined our church.'

Mr. Squire, of Shefford, says: 'There has been a steady advancement in the knowledge and love of God on the part of the members. God has been glorified in the conversion of some and in the triumphant death of others.'

CHAPTER XV.

1827.

FAITHFUL LABORS—ABUNDANT HARVESTS.

Conference — Hamilton — Preachers — Logic — Polycarp — Ryan — Memorial — Stations — York — Black — Cobourg — Ryerson — Belleville — Revival — Case — Schools — Queenston — Madden — Circuits — Kingston — Evans — — Crosby — Wright — Ottawa — Richmond — Perth — Jones —Lanark — Lower Canada stations — Stinson — Burt — Meetings.

BISHOP HEDDING presided at the Conference of 1827, beginning August 30th in Hamilton, and Elder Case was elected Secretary.

The Rev. Nathan Bangs, of New York, was present, and showed unfailing interest in Canadian Methodism.

Candidates received—Matthew Whiting, John H. Huston, John C. Davidson, George Poole, Richard Jones, John S. Atwood, Peter Jones, Cyrus R. Allison, James Norris.

Into full connection—James Richardson, Anson Green, Egerton Ryerson, Daniel McMullen, John Black.

'We were standing,' says one of the candidates, 'in serious thoughtfulness before the examiners, whose sage countenances made us a little nervous. But Bro. Black by his wit removed the sombre cloud and put us quite at ease. The Rev. William Ryerson gravely asks: "Bro. Black, what is logic?" "The art of reasoning, sir."

"Yes, but reasoning how?" "Oh, with tongue or pen, just as you please."

It was leaking out that one of the examiners, Rev. John Ryerson, was to be made a Presiding Elder, and when he asked, "Who was Polycarp?" Bro. Black replied: "Polycarp? Polycarp? your reverence; I think I have heard that he was Presiding Elder of Smyrna," awakening convulsive laughter.

Thomas Demorest and Daniel McMullen were allowed to locate, the latter to study at York.

The examination of character did not pass with the usual "No objection." Allegations against the Conference and certain of its members had been printed anonymously and circulated during the past two years. Suspicion fastened on Henry Ryan as the author, and when his name was called he was charged by Mr. Case as the author of the circulars.

After a careful investigation Mr. Ryan was judged guilty and worthy of reproof by the Bishop. The words of admonition spoken by the chief officer in the kindest spirit were received by Mr. Ryan with evident dissatisfaction. The next morning he sent in his written withdrawal from the Conference. Efforts to effect a reconciliation failed, and thus unhappily ended Mr. Ryan's connection with the Methodist Church. But seed of his sowing was yet to mature in harvests of discord and schism. After the Cobourg Quarterly Meeting, October 22nd, 1827, Elder Case wrote:

Our old friend, but late antagonist, was with us at the meeting. Although we did not invite him to take part, we treated him in a friendly manner. Why should a man be caressed by a ministry whose influence he has endeavored to destroy? Mr. Ryan professes much friendship. Probably he now thinks that the more effectual method of carrying out his designs.

A memorial to the next General Conference asking for separation was adopted. The delegates elected were Samuel Belton, Wyatt Chamberlain, John Ryerson, Wm. Ryerson and William Slater. They were instructed to use their best endeavors to obtain the organization of an independent Methodist Church in Canada in fraternal relation to the Methodist Episcopal Church in the United States.

LIST OF STATIONS, 1827.

CENTRAL DISTRICT.

William Case, Presiding Elder and Sup't of Missions.

York—William Ryerson	726
Yonge Street and Whitby—James Wilson	
Toronto—John Black	356
Credit—James Richardson	118
Cobourg—William Slater, Egerton Ryerson	325
Hallowell—Wyatt Chamberlain, John C. Davidson	670
Belleville—John S. Atwood	320
Cavan—James Norris	262
Bay Quinte—Samuel Belton	966
	3743

WESTERN DISTRICT.

John Ryerson, Presiding Elder and Sup't of Missions.

Niagara and Fort George—David Youmans, Rowley Heyland	515
Ancaster—Thomas Madden, Anson Green	502
Lyon's Creek—Joseph Gatchell	115
Long Point—William Griffis, Robert Corson	248
Grand River—Joseph Messmore	58
Dumfries—George Sovereign	205
Westminster—Matthew Whiting	413
London—John Huston	229
Thames—George Ferguson	177
Amherstburgh—Edmund Stoney	256
	2718

EASTERN DISTRICT.

Philander Smith, Presiding Elder.

Kingston—Ezra Healy, Cyrus R. Allison	—
Augusta—Franklin Metcalf	983
Crosby—Jacob Poole	—
Cornwall—David Wright	442
Ottawa—Richard Jones	90
Hull and Richmond Mission—George Poole	125
Rideau—George Bissell	287
Mississippi—William H. Williams	207
Perth—George Farr	
	2134

In York, under Rev. William Ryerson, three young men—Currie, Patrick and Carroll—were taking a preparatory course of study. The town congregation was steadily increasing.

Yonge Street was connected with Whitby, making a vast circuit from Clarke to West Gwillimbury.

Of the Toronto circuit Mr. Black says:

> In the former part of this year I had Cornelius Flummerfelt for my colleague, and in the latter part John Carroll. We preached at Rutledge's, Monger's schoolhouse, Plummer's, Cunningham's, Taggart's, Roadhouse's, Taylor's, Harrison's, Hopkins', Shell's, Aikens', Watson's, Gardiner's and Church's Mills—on the eastern route; at Four Corners, Carter's church, Clarridge's, McNab's Mills, Streetsville, Switzer's, Kenny's, Bloomfield's, Lindsay's church, Georgetown, Erin, Caledon, Campbell's Corners and Holmes—on the western route.

Some of these early names and landmarks are still well known. Many of the places mentioned have developed into permanent centres of Methodism. Dr. Carroll says:

> We would gladly preserve a memorial of the Gardiners, Halls, Switzers, Neelands, Rutledges, Broddys,

Harrisons, Roadhouses, Grahams, Aikens, and hundreds more of this circuit, had we space to portray their excellences.

Yet of his first itinerant venture in that region he plaintively tells us:

> My remuneration for four months' labor was $1.50 and an order on a store which procured me material for a pair of overalls.

Such beginnings surely warrant a Superannuation Fund to insure a better ending.

Mr. Richardson, at the Credit, by his fidelity and sympathy became endeared to his little flock, just emerging from paganism, and carried forward the many-sided work inaugurated by his tactful predecessor. He had the faithful assistance of John Jones and the teacher, Miss Sarah Lancaster. In the spring the Indians expended their Government funds in the purchase of oxen and agricultural implements, aroused by the new impulse of seedtime and the hope of harvest.

Elder Case, writing a friend, October 15th, 1827, says: 'I have a hundred things to tell which you and your family would delight to hear about the good work of the Lord among the Indians. Bishop Hedding was very much gratified in witnessing their devotion and hearing their answers. When told they could not have a school until spring, as they were going on the hunt, they replied: "We go away to hunt, but if our children may learn to read we will leave our women; they make baskets and brooms to get flour; they catch fish till we come back." We therefore commence a house immediately, and have engaged a worthy young man for the school as soon as the house is ready. At Grape Island we have a house 25 x 30, with a chamber for the teacher, also a small apartment for the missionary. The Indians have ten houses 15 x 20. About one hundred belong to the society. By subscriptions and their own labor the work has been accomplished so far. About $200 will complete the houses, and for this I am responsible. The whole expense of the Rice Lake school rests on me; also that of the female school at the Credit and a part of that at Lake Simcoe. This may be a venture, but where calls are so great and the path of duty so plain we dare not hesitate. Thousands are calling, and they must be provided with missionaries and teachers. The avails of our societies the past year are $1,000—for three missionaries, seven schools, stationery, translations, etc. The Rice Lake school will be the eighth, and the female school at the Credit the ninth.'

A revival on Grape Island, beginning with a Quarterly Meeting held by Elder Case, gave the cause enduring strength and fruitful vitality. The revival spirit spread through Sidney, Thurlow, Rawdon, and, fanned by a camp-meeting, nearly doubled the membership.

Early in the spring Elder Case visited the United States in quest of money and helpers for his missions. He engaged Mr. John B. Benham, a student in Cazenovia Seminary, and two ladies, the Misses Barnes and Hubbard, as teachers. Miss Barnes was soon at work in the Rice Lake school, and Miss Hubbard at Grape Island.

In October Elder Case wrote Egerton Ryerson: 'Notice the providence which brought to light the misstatements of the Ecclesiastical Chart. An act so ungenerous cannot be endured; we must defend ourselves against the slanders.' The controversy thence arising and the Ryan agitation threatened the spiritual interests of many circuits. Egerton Ryerson, then the junior preacher on the Cobourg circuit, had been drawn early into the conflict, and as yet saw no reason for laying off his armor. He speaks of his circuit:

> Extending from Bowmanville to the Trent, including Port Hope, Cobourg, Haldimand, Colborne, Brighton, the whole country south of Rice Lake, with the townships of Seymour and Murray. On this extensive field I do not think I have missed a single appointment, notwithstanding controversial engagements and visits to the Indians of Rice and Mud Lakes. My sermons and replies to ecclesiastical adversaries I composed largely on horseback.
>
> May 9th, 1828.—My time has of late been much taken up with provincial affairs. Necessity seems laid upon me from which I cannot free myself.
>
> August 1st.—Controversial matters have taken much of my time. I thank God the day of deliverance seems to be dawning.

The Rev. Thomas Madden, having exchanged the charge of a district for the Ancaster circuit, found a faithful ally in Anson Green. Immediately after Conference, in a revival started by the sudden death of two young persons, several were added to the society at the Middle Road, Nelson. Adjoining circuits, especially Long Point, had a year of prosperity. The Grand River mission felt the loss of Alvin Torry, but received a faithful successor in Joseph Messmore, under whose labors the numbers were more than doubled. The more westerly circuits were marked by general increase, Amherstburgh alone showing a slight decrease.

In the Eastern District, Ezra Healy, at Kingston, received as supply Ephraim Evans, who, though but recently converted, had been so carefully trained in his English Methodist home and Sunday-school that he was deemed worthy to exchange school-teaching for the itinerancy.

The Augusta circuit again took in Brockville and gave up the rear townships, Bastard and Crosby, to form the Crosby circuit, where Jacob Poole endured extreme hardships but reported a good increase.

To the Cornwall circuit David Wright moved from Brockville, and with his colleagues rejoiced in success. George Farr had another successful year on the Ottawa circuit. Hull formed part of the new Richmond circuit—the north-eastern portion of the Rideau circuit—under George Poole. Perth, severed from the Mississippi, received, instead of the preacher appointed, the youthful and vigorous Richard Jones, whose labors were rewarded with much success among his early friends.

On the Mississippi mission W. H. Williams, with less territory, intensified his efforts, made friends among the Scotch settlers of Lanark, and realized good increase.

The net increase for the year in the province was nearly 1,100.

STATIONS OF THE BRITISH MISSIONARIES, 1827.

James Knowlan, Chairman.

Kingston—James Booth	51
Montreal—Robert Alder, Joseph Stinson	133
Odelltown and Buttonville—William Burt	192
St. Armand—Thomas Turner	420
Caldwell's Manor—One is wanted	60
Shefford—William Squire	195
Stanstead and Barnston—James Knowlan, Matthew Lang.	254
Melbourne—One wanted	59
Three Rivers—William Falkner	18
Quebec—Richard Pope	137
	1519

Of Montreal Joseph Stinson writes, January 1st, 1828: 'Our cause is prospering, congregations large—last Sabbath evening nearly a thousand, and we were crowded at the watch-night service. The society is in a good state, and especially our Sunday-school of 250.'

Mr. Burt, Odelltown, writes, October 24th, 1827: 'Several have been made the happy partakers of justifying mercy. In Sherrington, among others added, are six young men. In the Sunday-school a hundred were present at the examination; large congregation and great interest. I have attended missionary meetings in Montreal, Kingston and Quebec. £50 was contributed in Kingston and £14 in Quebec.'

CHAPTER XVI.

1828.

SEPARATION AND INDEPENDENCE.

General Conference — Memorial — Separation — Canada Conference — Ernestown — Organization — Lay delegation — Missions — British Conference — Governor — Stations — Mrs. Metcalf — Whitby — Newmarket — Shaler — Credit —Inventory—Evans—Grape Island—United States—Philadelphia — New York — Indian costume — Case Married — Printing — Cobourg — Irritation — Belleville — Indians —Revivals—W. Ryerson—Fort George—Marriages—Death—Long Point—Conflict—Thames—Phelps—Vigilance—Kingston — McFadden — Revival — Bytown — Priests — Adams —Delusion—Conventions—Death of Ryan—Lower Canada stations—Increase.

THE General Conference assembled in Pittsburgh, May 1st, 1828. Five Bishops were present, and delegates from sixteen Conferences, including five from Canada.

The memorial from the Canada Conference asking separation had been approved by the Annual Conferences and awaited the decision of the legislative body.

Though considered technically illegal, it was conceded that separation was desirable. The preachers sent to Canada were *volunteers,* going to a people under another government; the compact was conditional and therefore liable to dissolution. A general concurrence in this view sustained the memorial as reasonable and necessary. Therefore, after a preamble stating the case and reasons therefor—see Bangs' History, Vol. III., p. 389—it was resolved:

1. That the compact existing between the Canada Annual Conference and the Methodist Episcopal Church in the United States be and hereby is dissolved by mutual consent.

2. That our Superintendents or Superintendent be and are hereby respectfully advised and requested to ordain such person as may be elected by the Canada Conference as Superintendent for the Canada Connexion.

Thus was the disturbing question set at rest in a spirit to insure lasting fraternal relations. Provision was made for serving the Canada brethren with books and periodicals on equable terms; also for a grant of $700 a year from the Missionary Society towards their Indian missions.

THE CANADA CONFERENCE, 1828,

was held in Switzer's chapel, Ernestown, commencing October 2nd. Bishop Hedding opened the proceedings, and Rev. James Richardson was elected secretary.

A committee was appointed to consider the answer of the General Conference to the memorial regarding separation. This committee reported:

The General Conference having complied with the Canada Conference Memorial, and authorized the organization of an independent Church, be it resolved:

1. That it is expedient and necessary that the Canada Conference now organize itself into an independent Methodist Episcopal Church in Canada.

2. That we adopt the present Discipline of the Methodist Episcopal Church as the basis of our Constitution, except such alterations as may appear necessary from our local circumstances.

These resolutions having been unanimously adopted by the Conference, the Bishop declared his jurisdiction at an end; but at the request of the Conference he remained in the chair to assist in the deliberations.

It was resolved to continue the episcopal form of church government. The Bishop elect, Rev. Wilbur Fisk, declined the office, as did also the Rev. Nathan Bangs.

The Rev. William Case was elected President of the Conference and Superintendent of all Indian missions. He was practically Bishop, save in the power of conferring orders.

The elevation of Mr. Case to the temporary Superintendence made necessary the appointment of a new Presiding Elder. The honor fell to Rev. William Ryerson.

Received on trial—William Smith, John Beatty, Richard Phelps, Asahel Hurlburt, Alvah Adams, Ephraim Evans, Hamilton Biggar, Charles Wood and George Ryerson.

Ordained Elders—Joseph Messmore, George Bissell, George Sovereign, Edmund Stoney, Rowley Heyland.

Into full connection—George Farr.

Superannuated—Andrew Pringle, Wyatt Chamberlain.

Lay delegation was set at rest by a concession that all important legislation should be submitted to the Quarterly Meetings and receive their approval before going into effect. The right of ministers to appoint leaders was continued, but "not contrary to the wisdom of the class." Preachers on trial were not to marry before they had travelled two years.

An anniversary of the Missionary Society was held.

and reports given from ten Indian missions, twelve schools, with about three hundred scholars and eight hundred members in society. In six years about twelve hundred had been baptized. Several Indians, with teachers and scholars from Rice Lake, were present and gave pleasing proofs of their attainments in reading, catechism, singing and needle-work. They had tents near, and took part in the services. The number of members reported was 9,678—an increase of 1,183.

To promote friendly relations with the British Conference a committee was appointed, consisting of Revs. William Case, James Richardson and George Ryerson.

An Address was adopted to the new Governor, Sir John Colborne, who was heartily welcomed by all classes and from whose administration much good was expected.

LIST OF STATIONS, 1828.

CENTRAL DISTRICT.

William Case, President and Superintendent of Indian Missions

William Ryerson, Presiding Elder.

	Members.
York—Franklin Metcalf	176
Yonge Street—David Youmans, Daniel McMullen	576
Whitby—Robert Corson	
Toronto Circuit—James Wilson	400
Newmarket and Lake Simcoe—John Beatty	345
Credit Mission—George Ryerson	132
Cobourg—James Norris, Ephraim Evans	317
Hallowell—George Ferguson	719
Belleville—John S. Atwood	424
Cavan and Rice Lake—Hamilton Biggar	290
Bay Quinte—Solomon Waldron, Rowley Heyland	551
Grape Island—William Smith	118
Missionary to the Indian tribes—Peter Jones.	
	4048

WESTERN DISTRICT.

John Ryerson, Presiding Elder.

Niagara—James Richardson, James Gatchell	523
Fort George—Samuel Belton, Anson Green	
Ancaster—William Slater, Egerton Ryerson	517
Lyon's Creek—Joseph Gatchell	117
Long Point—William Griffis	342
Grand River—Joseph Messmore	125
Dumfries—James Wilson	179
Westminster—George Sovereign, Richard Phelps	425
London—Matthew Whiting	269
Thames—John H. Huston	197
Amherstburgh—Edmund Stoney	253
	2947

EASTERN DISTRICT.

Philander Smith, Presiding Elder.

Kingston—David Wright, John C. Davidson	427
Augusta—George Bissell, Charles Wood	789
Brockville and Crosby—Ezra Healy, Asahel Hurlburt	237
Cornwall—Wm. H. Williams, Jacob Poole	489
Ottawa—Cyrus Allison	115
Bytown—George Poole	—
Richmond Mission—Richard Jones	200
Rideau—Thomas Madden	200
Perth—John Black	175
Mississippi—Alvah Adams	51
Bonchère Mission—George Farr	–
	2683

The Rev. William Case, chief executive officer of the Conference, made his home at Grape Island. York had an able supply in Franklin Metcalf, whose pastoral habits and pulpit abilities insured a year of harmony and prosperity, saddened, however, by the early death of his wife on the 3rd of May, 1829.

From the Yonge Street circuit Whitby was detached, and with Pickering, Darlington, Clarke, Brock, Reach and the Lake Scugog mission contained forty appointments, requiring Robert Corson to preach not only daily but often four times a day. His home was a log house of his own building. He had hope of assistance from a young teacher, recently converted, but the promise of much usefulness was cut off by his early death.

The Newmarket circuit was formed of East and West Gwillimbury, Tecumseh and Albion, but was worked with Yonge Street circuit. Mr. Youmans' health giving way, William Patrick and Simon Huntingdon were sent as supplies. To the Toronto circuit only one preacher was appointed, but a recruit was obtained from the east —Henry Shaler. "We heard him pray in York," says Dr. Carroll. "His voice and words shook my soul."

Peter Jones returned from eastern missions to assist George Ryerson at the Credit. He gives an inventory of the mission:

> Men, 64; women, 74; children, 88; houses, 30; land cultivated, 61 acres; bushels of wheat, 65; oats, 22; corn, 1,045; onions, 9; beets and carrots, 16; cabbage, 670 heads; pumpkins, 30 cart-loads; cows, 27; oxen, 18; horses, 11; hogs, 122; waggons, 1; ploughs, 4; harrows, 1; births during the year, 19; baptisms, 40; members, 132.

In December Mr. Jones visited his people at Grand River, and in January at Scugog Lake, where he found thirty-nine children in the school taught by Aaron Hurd. In February he was with Elder Case at Rice Lake, where he met James Evans, the teacher, afterwards the famous western missionary and the inventor of the "syllabic characters," but then "without anything to eat but a little flour, which they mixed with fish spawn, baked as pancakes, and ate with gratitude and cheerfulness." They next visited Grape Island and held a love-feast, at which 'the Indians spoke with power.' Mr.

Jones preached, the chapel so overflowing that Miss Barnes held another service in the mission house, after which were baptisms and the Lord's Supper.

In February Mr. Case, Peter Jones, the Misses Barnes and Hubbard, with some of their scholars, set off on a visit to the United States to raise money for the missions and get some translations printed. They crossed the St. Lawrence and held a meeting at Watertown; other services on Sunday, March 1st, in the Methodist and Presbyterian churches. They passed the territory which the Mohawks, now of Grand River, lost through their allegiance to Great Britain, and visited Chatham, where Mr. Case began his ministry. Then, dividing into two bands, they received a welcome in Philadelphia and many other places, meeting again in New York, May 1st, the guests of Mr. Francis Hall. The Female Missionary Society gave them an ovation, heard the Indian boys sing and recite, then rewarded them with a donation of $200. At a Sunday-school gathering of two thousand, Jones, Simpson, Snake, Salt and Shawney were presented, some of them in Indian costume.

Their journeyings over, Mr. Case and Miss Hubbard were married by the Rev. Nathan Bangs. They arrived home in the end of May, bringing portions of Scripture, spelling-books and hymn-books, with liberal contributions and provision for the education of Turtlefield, Sunday, Simpson and Jacobs.

The Cobourg, Hallowell and some other circuits were much harassed by the persistent efforts of Messrs. Ryan and Jackson, yet Mr. Carroll was able to say: "Such a succession of large and flourishing societies I never anywhere else beheld."

At Grape Island we first meet Thomas Hurlburt, teaching the school. The Belleville preachers took up new appointments at Maybee's, Salmon River, the Trent, and made excursions into Huntingdon, Madoc and Marmora. A fortnightly service with the Mohawks required long journeys over roads almost impassable. The youthful Biggar, on the Cavan circuit, found Ryan's emissaries at work, but aided by steadfast men—the Thompsons, Dawsons and Barnards, of Monaghan, also the Millers and Parkers, of Smithtown—successfully held his ground and returned an increase. The Indians were largely included in the Mud Lake, Balsam and Scugog missions. Of the Presiding Elder, William Ryerson, one of his young men, John Carroll, said:

> He travelled over that extensive district once a quarter on horseback, and never missed an appointment. I have known him, when the weather was so severe that he would have to run by the side of his horse to keep warm, throw off his overshoes lest they should impede his movements, and start on a journey of ninety miles, facing the cutting blasts of early winter without shrinking. He looked after the wants of his preachers as no Presiding Elder had done before. To one asking leave of absence he said: "No, I am determined that the preachers shall serve the people faithfully and that the people shall support them well." The improvement was most marked and enduring.

St. Catharines was regarded as the head of the Niagara circuit, the preacher living where he could best find a home. The Fort George circuit embraced the town of Niagara and all the villages along the banks of the river—Queenston, Chippewa and Fort Erie—twenty appointments.

Under direction of Elder Case, Messrs. Green and

Jones, with some of the Indian scholars, made a missionary tour to awaken interest in the missions.

Two junior preachers on the Ancaster and Fort George circuits were married this year—Egerton Ryerson on the 10th of September, and Anson Green on the 27th of November. After a few months of bright promise on the Ancaster circuit, William Slater was called quickly from his labors. He died January 17th, 1829, from congestion of the lungs, his life an illustration of the last text from which he preached—Psa. xxxvii. 37: "Mark the perfect man," etc. His funeral sermon was preached by his colleague, Egerton Ryerson, who had the responsibility of the circuit for the remainder of the year. It extended from Stoney Creek and the township of Binbrook on the east to Glanford, through the Grand River Swamp, nearly to Brantford on the west; then to Jersey Settlement, Copetown, Waterdown, the villages of Ancaster, Hamilton and Dundas, down Dundas Street to Nelson, including the present sites of Milton and Oakville. At the Grand River Joseph Messmore had a visit from Peter Jones in December. William Doxstader, son of a Cayuga chief, was an energetic exhorter and very useful. In his zeal he applied for the use of the Mohawk Episcopal church. 'What!' said the minister, 'allow poor untaught Indians to hold meetings in the church of the king! and allow William Doxstader, a poor Methodist exhorter, to stand in the pulpit! The proposal is preposterous.'

The mission school was taught by Aaron Hurd, with an attendance of forty. Of the Westminster circuit Richard Phelps says: 'It was composed of Westminster, Delaware, Southwold, Yarmouth, Malahide and Bayham. This was a year of great conflict. Mr. Ryan went through the circuit, and James Jackson resided there. At times it appeared as if all were lost; but God interposed, and the greater part of the little flock was kept together. I received in "money and kind" that year $35, and my Superintendent about twice as much.' There was a decrease of 131. Most of the other western circuits suffered loss through the "Jacksonites." Through all the distractions imperilling the peace and prosperity of these circuits the vigilant Presiding Elder guarded well the interests of his district. Writing from London, January 22nd, he said: 'The day I left you I rode to Oxford, fifty miles; after preaching I gave an explanation—an hour and a half—of Mr. Ryan's case. This is a desperate struggle. I go from house to house to see the friends not at the meetings.'

In the Eastern District the Kingston circuit was advancing vigorously. Camp-meetings and revivals were expected and prized. In one of them, on the Augusta circuit, we hear of William McFadden's conversion. His mother's careful teaching and good books were moulding him for future service in the itinerant ranks. The new Brockville circuit, constituted of the Crosby and the western part of the Augusta circuit, was the scene of hard work for Ezra Healy and Asahel Hurlburt, with many conversions and times of rejoicing, but saddened by the death of Mrs. Healy on the 20th of April. Cornwall was a field of conflict, and reported a decrease. The Ottawa circuit made a marked advance. At the convergence of the three great rivers, the Ottawa, the Rideau and the Gatineau, a new town was springing up, called Bytown after the engineer of the Rideau Canal. Many immigrants flocked to this new centre, and among them Methodists enough to form a society and build a church. This unfortunately was burned shortly after its erection, but another soon took its place. The rising town, with Hull on the opposite bank, became the nucleus of the Bytown circuit. This made a draft upon the Richmond circuit, which, however, was met by the youthful zeal of Richard Jones, who preached on the open square to Protestants and Catholics alike, meeting the priests in open disputation.

The Rideau, Perth and Mississippi circuits all advanced. The Bonchère mission struggled hard to make a beginning.

The Ryanite Delusion.

Through several years the ill-advised efforts of Henry Ryan, seconded by James Jackson and some others, had disturbed the harmony and endangered the spiritual status of the Canadian societies. When the decision of the General Conference authorizing the independence of the Methodist Church in Canada was made known to Mr. Ryan he appeared surprised that such a consummation had been attained. It was then hoped that he would see his errors and cease from mischievous designs. In this his best friends and wisest counsellors were disappointed. Though what he had professed to desire had been peacefully gained, he set himself the more resolutely to further his personal aims. During this year his efforts reached a crisis. After extensive visits throughout the districts, delivering inflammatory addresses, scattering much scurrilous printed matter defaming the Methodist Church and begetting hostility to her ministers and polity, he called conventions to ratify his declarations and carry his plans to their designed issue—disruption. He claimed that he was still a member of the Methodist Church, that he had been persecuted but desired a fair hearing by members of the Church and would accept their decision. For this purpose he arranged for a convention in the Western and another in the Eastern District. The first, held in Copetown, was attended by a considerable number of influential members. The Rev. John Ryerson, Presiding Elder of the district, and Egerton Ryerson, in charge of the circuit within which the convention was held, thought it wise to attend. Eight days they were there to hear and answer the statements made. Hugh Wilson, Esq., of Saltfleet, presided, and Ebenezer Griffin, of Watertown, was secretary.

The convention decided *unanimously* against Mr. Ryan, though the members were of his own choosing. After this terrible blow from his best friends he was strongly advised to cease from stirring up strife and return to his allegiance. But, self-willed and determined, he proceeded to Hallowell for the next convention. This, at the request of Elder Case, Egerton Ryerson attended and gave the following account:

'When I arrived I found the whole community in a state of great excitement. Mr. Ryan had gathered a convention of his friends, and most of them his countrymen, so vehemently hostile to the Conference that during the first four or five days, when I rose to defend the Conference, Elder Case, Mr. Madden and others against the accusations of Mr. Ryan and his right-hand man, James Jackson, a majority of the members turned their backs to me. But I proceeded calmly with the cause I had in hand, and about the fifth day I observed a manifest change in the feelings of the members, several of them coming to me and asking pardon for the manner in which they had treated me. This convention lasted nine days, and at the close decided in the strongest language against Mr. Ryan's statements and proceedings, and in favor of the Conference and its accused members. Thus by two juries of laymen of his own selection were Mr. Ryan's statements and conduct condemned.'

It was supposed that the agitation would then cease. But Mr. Ryan turned upon the members of his own conventions, charged them with being bought, their eyes blinded with money, and called upon all true Methodists to join with him in reclaiming a fallen Church. In this crusade he had the aid of James Jackson and Isaac B. Smith, his son-in-law. Some members withdrew and favored Mr. Ryan, so he called another convention to organize a "reformed and pure Church." A system of church polity providing for lay delegation, elective presidency, etc., was adopted, and the Church was to be called "The Canadian Wesleyan Methodist Church."

Though possibly a few hundred were drawn away by Mr. Ryan, the year showed an increase of 553. The "Ryanites," as they were generally called, struggled hard for a footing, not hesitating to make inroads upon Methodist societies wherever possible, and kept up some signs of life until Mr. Ryan's death in 1833, at the early age of 57, after which they made little progress. In 1841, with a membership of 1,915, they united with the Methodist New Connexion Church. It is much to be regretted that so good and able a man, a leader of men, in his zeal to attain a desirable end, should have allowed himself to resort to means which clouded his noon-day and cut short a life of eminent usefulness.

STATIONS OF BRITISH MISSIONARIES, 1828.

James Knowlan, Chairman.

	Members.
Kingston—Thomas Turner	54
Montreal—John Hick	150
Stanstead and Barnston—James Booth, Wm. G. Shenstone.	200
St. Armand and Caldwell's Manor—James Knowlan, John P. Hetherington	442
Shefford—Richard Pope	192
Odelltown and Burtonville—Matthew Lang	214
Melbourne—One wanted	90
Three Rivers—One wanted	29
Quebec—William Squire	115
	1486

The vacancies caused by the return of Messrs. Burt and Stinson to England were filled by Messrs. Hetherington and Shenstone. We find few particulars of the year's work. Of Mr. Squire, in Quebec, it was said: 'His ministry was characterized by great efficiency; his pastoral oversight of the members secured the esteem of all.' There was a revival during almost the entire period of his incumbency, the members increasing from 114 to 202.

The total membership for the district differed little from that of the preceding year.

CHAPTER XVII.

1829.

EDUCATION—PUBLISHING—TEMPERANCE.

Conference—Ancaster — Preachers—Book Concern—Seminary—Stations — *The Christian Guardian* — Temperance — Sunday-schools—Camp-meetings — Circuits—Cobourg—Young—Cavan—James Evans—Indians — Cider — Case — Missions—Dorcas and F. M. Societies—Indian houses—Thames—Camp-meetings — London — Hurlburts — Augusta—Smith—Plan—Madden—Ottawa—Brown—Rideau—Canal—Chapel burned—New one—*Guardian*—Increase—Lower Canada—Members—Steam—George IV.

The Conference of 1829 assembled in Bowman's chapel, Ancaster, on the 26th of August. About thirty of the thirty-seven preachers were present. The Rev. William Case, General Superintendent, *pro tem.*, presided, and the Rev. James Richardson was elected Secretary.

Received on trial—John Armstrong, Henry Shaler, Simon Huntingdon, William Patrick and John Carroll—all of whom had been employed under Presiding Elders.

Into full connection—John C. Davidson, George Poole, Richard Jones, John S. Atwood, James Norris, Cyrus R. Allison, Matthew Whiting, Peter Jones.

Located—George Sovereign and George Farr.

Withdrawn—Isaac B. Smith, to go to the United States.

Expelled—James Jackson, for slander and sedition.

Died—William Slater.

Anson Green was requested to take charge of superannuation and missionary moneys. From the Book Concern, New York, $800 was received as the Canadian proportion of the earnings. Number of members reported, 10,231, an increase of 553. The following committee was appointed to consider the propriety of publishing a religious connexional paper: Franklin Metcalf, William Ryerson, Philander Smith, David Wright, James Richardson, Thomas Madden and Anson Green. The committee reported: 'That a paper be published in the town of York, to be called the *Christian Guardian;* that $2,000 of stock be issued in shares of $20 each; that a committee of five be appointed to superintend the publication; that an Editor or Editors be appointed by ballot; that the price be 12s. 6d. in advance, or 15s. if not paid within six months, and that ministers procuring fifteen subscribers receive a free copy.'

The report was adopted and the following committee appointed: J. R. Armstrong, W. Patrick, J. S. Howard, T. D. Morrison, M.D., and B. Brennan. Egerton Ryerson was appointed Editor and Franklin Metcalf assistant.

The shares were mostly subscribed by the preachers, one of whom wrote: "Liberty and Equal Rights are written upon our banners, and they must be kept floating in the breeze until the prize is gained."

In the last session the Upper House threw out forty-one bills passed by the Lower, one of them for the sale of the Clergy Reserves.

It was found that about twenty students from Canada were attending the Cazenovia Seminary, N.Y., and a committee was appointed to consider the possibility of founding a similar institution in this province and report at next Conference.

A constitution for a Sunday-school Society was adopted.

Through death and other causes five vacancies occurred, making it difficult to supply the circuits; but the Lord of the Harvest provided the laborers.

LIST OF STATIONS, 1829.

CENTRAL DISTRICT.

William Ryerson, Presiding Elder.

York—Franklin Metcalf.
Toronto Circuit—David Youmans, John Armstrong.
Yonge Street—James Norris, Simon Huntingdon.
Albion—Henry Shaler.
Lake Simcoe Mission—John S. Atwood.
Credit Mission—George Ryerson.
Whitby—Robert Corson.
Cobourg—David Wright, John Carroll.
Hallowell—George Ferguson, Hamilton Biggar.
Cavan and Rice Lake—Daniel McMullen.
Belleville—John Beatty. One to be sent.
Bay of Quinte—Rowley Heyland, George Bissell.
Missionary to the Indian tribes—Peter Jones.

WESTERN DISTRICT.

John Ryerson, Presiding Elder.

Fort George—Samuel Belton, Anson Green.
Ancaster—William Smith, James Wilson.
Long Point—Joseph Gatchell, William Patrick.
Dumfries and Grand River—William Griffis.
London—Matthew Whiting.
Westminster—Asahel Hurlburt. One to be sent.
Thames—Richard Phelps.
Amherstburgh—Joseph Messmore.
Muncey Mission—To be supplied.

EASTERN DISTRICT.

Philander Smith, Presiding Elder.

Kingston—Ephraim Evans. One to be sent.
Augusta—Thomas Madden, Richard Jones.
Brockville—Ezra Healy, John C. Davidson.
Cornwall—Charles Wood.
Ottawa—Cyrus R. Allison.
Without a Station—William H. Williams, Jacob Poole.

RIDEAU DISTRICT.

William Brown, Presiding Elder.

Rideau—Solomon Waldron.
Perth—Alvah Adams.
Mississippi—John Black.
Richmond—John H. Huston.
Bytown—George Poole.
Bonchère Mission—To be supplied.

Editor of "Christian Guardian"—Egerton Ryerson.
Assistant Editor—Franklin Metcalf.
Superintendent of Indian Missions—William Case.

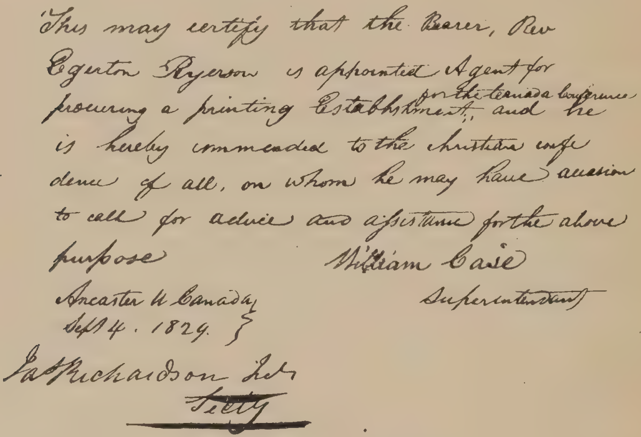
Mr. Case made his home at Grape Island, but travelled throughout the Connexion. Sylvester Hurlburt, David Savage, Henry Snake, Thomas McGee and Thomas Smith were employed in Indian schools.

The newly elected Editor made vigorous preparations for issuing the paper. He engaged a room, then went to New York to purchase press, type and paper. The first number was published November 21st, 1829, an eight-page quarto, at 12s. 6d.; the postage, 4s. a year, prepaid by the publisher.

Files of the paper from the beginning are carefully preserved in the vaults of the Book Room and Victoria College. On some of the numbers are written the addresses of early subscribers—Thomas Vaux, Samuel Junkin, etc. From Cobourg one agent sent fifty-seven subscribers; another eighty-five from Hallowell; others assisted, and within a month the number counted on at Conference was reached, causing the Editor to write cheerfully: 'If all arrears be paid up expenses will be met.' The tone of the paper was decided and outspoken, opposing church establishments and demanding equal rights for all.

A beginning was made in temperance work. Anson Green writes: 'The first temperance society of which

I ever heard was formed this year in New England. I was stopping with Sampson Howell, Esq., near the Rock Church, and he said to me, "A milk-and-water society is organized in the States, and I am going to join it. They allow wine and beer, but no spirits of any kind." I thought it strange, but made further inquiry, and it was not long before I joined the society myself.'


This may certify that the Bearer, Rev
Egerton Ryerson is appointed Agent for
procuring a printing Establishment for the Canada Conference; and he
is hereby commended to the christian confi
dence of all, on whom he may have occasion
to call for advice and aſsistance for the above
purpose William Case
Ancaster U Canada Superintendent
Sept 4. 1829.
Jas Richardson Sec'y
Secty

THE BOOK ROOM "CHARTER"

Reduced facsimile of an interesting letter signed by Elder Case and (Bishop) James Richardson. The original, framed, hangs on the wall of the Book Steward's office in Wesley Buildings

One of the first societies organized in Canada was at Ancaster, in October, 1829, at which the Rev. John Ryerson made a very effective speech. Other societies were soon formed in Hamilton, York, London, Whitby, Grimsby, Niagara, Thorold, Kingston, Hillier, Cramahe, Haldimand, Ernestown, Rideau, Richmond and many other places. The Ryersons, Dr. Rolph, Peter Jones, with other ministers and laymen, became prominent advocates of the cause. The pledge usually adopted was: "We will not use ardent spirits, nor allow the use of them, so far as our influence extends, except when taken medicinally." Great credit was given the *Christian Guardian* for earnest advocacy of temperance principles. Similar efforts were being made in the United States and Great Britain. In Scotland the police shaved the heads of men found drunk.

Sabbath-schools were opened in most of the circuits, and very encouraging reports appeared in the *Guardian*—schools attended by twenty-five to one hundred scholars, thousands of verses recited, sometimes by a little boy or girl. At St. Catharines we meet Henry Wilkinson beginning his career as Sunday-school superintendent. Occasional obituaries appear in the *Guardian*—of Rev. Ninian Holmes, one of the pioneers, who died May 5th, 1829, at the age of forty-four years; Mrs. Nathaniel Carroll, and others. Very successful camp-meetings were held at Churchville, Toronto circuit; Presqu' Isle, Hay Bay, etc.

In York the people rejoiced with Mr. Metcalf in his success. Whitby circuit was enlarged by the addition of several appointments from the Cobourg circuit, and Conrad Vandusen was sent to assist Mr. Corson.

At the Cobourg camp-meeting 'the preaching was practical and powerful. The prayer-meetings, four or five in different parts of the ground, sometimes continued from dark to daylight. The beneficial effects are felt throughout all the surrounding circuits. Seldom, if ever, has the Church of Christ enjoyed greater peace and prosperity through most of the district than at present.' Amid these seasons of sowing and reaping

William Young was started on his career of soul-saving. Gilbert Miller was called out to assist John Beatty at Belleville. For Cavan and Rice Lake Daniel McMullen found an effective co-laborer in James Evans, teacher of the Indian school. He commended the industry, progress and gratitude of the Rice Lake Indians—parents teaching their children to give, and raising in a single collection fifteen to twenty dollars from 130 adults and 90 children. Some of them were offered cider to which had been added strong drink, and several were made drunk. 'Never did criminal under sentence of death plead for mercy more earnestly than did they with God for pardon. This is a rare instance, and I hope it will cure them of drinking cider or beer.'

May 1st, 1830, Mr. Case writes: "Having lately returned from my tour in the west, I will give you a short account of our missions. The work of God in the conversion of the Indian tribes meets no interruption. Their stability in the Gospel and the change in their manners have so impressed traders and others that in not a few instances they have rendered material service. The field of our labor this summer will be Penetanguishene, Lake Huron, Muncey, St. Clair and the south shore of Lake Huron, where signs of awakening appear. Jones, McGee and others will visit them. We have now sixteen schools and four hundred children, one hundred of them reading in the New Testament. Through the labors of John Sunday last summer some natives from the north shore of Lake Huron were converted. Said one of the chiefs: "I will go and tell my people and they will come and hear." This will introduce the Christian religion into that part of the wilderness.'

At the Belleville missionary meeting addresses were given by Revs. Beatty, Reynolds, McMullen, Case and John Sunday. £18 15s. was received.

A New York Dorcas Society sent $80 for the support of Indian scholars and $100 for Indian missions.

Among the contributions acknowledged by Mr. Case we find: York Female Missionary Society, £25; St. Catharines Female Missionary Society, £15; Cramahe Female Missionary Society, £6 6s.—samples of women's missionary societies before our day.

The fifth Annual Report of the Canada Conference Missionary Society told of good progress at the mission stations. The Government proposed to build at the Thames a school-house 30 x 50 feet, and sixteen log houses 16 x 30 feet; also similar buildings on the southwest shore of Lake Huron, twenty-five miles from the mouth of the St. Clair.

Elder Case tells of two Chippewas who journeyed for two years in quest of a place where the customs of their fathers had not been disturbed, but were everywhere disappointed, for "the Methodists and Presbyterians had turned the world over." "Why did you not go far away north or west?" they were asked; to which they replied: "We feared to go among Indians so wicked in wars and witchcraft."

In the Western District Mr. Ryan was still disposed to assert or assume prerogatives, and in some instances forestall the duly appointed ministers, taking early possession of the pulpit and preaching. In one case he was foiled by the schoolmaster keeping the key until the preacher arrived. At the close of the service Mr. Ryan proposed to speak, but the congregation dispersed.

On the Fort George and Ancaster circuits earnest temperance efforts were blended with the regular work. The Grand River Mission, united with the Dumfries circuit, embraced Blenheim and Wilmot, through Waterloo into Woolwich, the Grand River Falls, thence to Guelph, Eramosa and into Beverley—twenty-five appointments. 'With our borders enlarging, souls are coming to Christ. At our Quarterly Meeting five joined our society, one a Mohawk chief.'

Of the Muncey mission Thomas Hurlburt writes: 'April 15th I took charge of this mission; lived the first year in a bark shanty, the next in an Indian house, and during the next built with my own hands, between times and at night, the first mission house. The fifteen members increased to eighty-five.' 'The Burford camp-meeting was a season of great blessing; many conversions, eight sons of the forest. When the meeting closed many clung to the sacred spot, unwilling to leave.' Asahel Hurlburt had a long move from Brockville to Westminster, but was cheered on meeting George Sovereign ready to render willing help. On the Thames Richard Phelps had to travel 180 miles every fortnight to reach his appointments. 'We had good meetings and some conversions.'

The Eastern District was divided, the northern portion forming the Rideau District. In Kingston the ministers issued a plan, enlisting local preachers and exhorters. Their zealous co-operation and a fruitful camp-meeting secured a good advance. On the Augusta circuit Thomas Madden, somewhat enfeebled, had the efficient aid of Richard Jones, ready to walk the whole round when the roads were unfit for travel. The flame of revival was kept alive on the Ottawa circuit, yielding a good increase.

On the new Rideau District the Rev. William Brown found hard workers on rugged fields. The imported canal laborers were an urgent addition to the cares of Solomon Waldron. A tourist wrote: "The Rideau Canal is progressing favorably. In design, solidity, despatch, and I think I may add cheapness, it exceeds anything of the kind."

Perth was kept well in hand by Alvah Adams. Of the Mississippi John Black writes: 'The seventy-one members left by my predecessor have increased to over one hundred. We enjoy peace in our societies—no "perils among false brethren." Some of our neighbors have made attempts to secure clergymen of their own persuasion, but have not succeeded. In some places there is prejudice against Methodism, but it generally falls when the members walk according to rule.'

John Huston, after his long move from the Thames, received a hearty welcome from his fellow Irishmen of Richmond and witnessed a wonderful revival throughout the circuit, giving an increase of 218.

Of the district the Presiding Elder says: 'I have closed my third tour. Bro. Poole has recovered his health. Bros. Black and Huston have fever and ague. To the people of Bytown the burning of their chapel was a serious loss. They are building another, but the friends are few and feeble, will be in debt and require assistance; their zeal and exertion merit it. Bytown is rising in importance.' 'The new church in Bytown,' writes George Poole, 'built of stone on a central site, was opened in May, 1830; and the glory of the present exceeds that of the former, burned a year ago.'

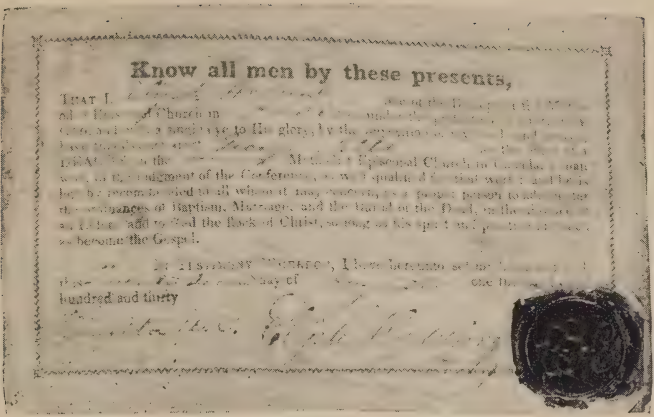
Good results of the *Guardian's* advocacy and of temperance societies were witnessed by John Carroll: 'house and barn raised without whiskey; a man who had bought liquor for a barn-raising poured it out, but the building was put up.'

The increase for the year in Upper Canada was 1,117, making a total of 10,433. Interest in the proposed educational institution was growing. Advertisements in the *Guardian* had increased to a page. The issue of August 14th, 1830, was in mourning for King George IV., who died June 25th, after a reign of ten years.

British Conference Appointments, 1829.

Kingston—Thomas Turner.
Montreal—John Hick.
St. Armand, etc.—James Knowlan, Wm. E. Shenstone.
Stanstead—James Booth.
Barnston—John P. Hetherington.
Shefford—Richard Pope.
Odelltown and Burtonville—Matthew Lang.
Melbourne—One wanted.
Three Rivers—One wanted.
Quebec—William Squire.

The membership rose from 1,532 to 1,708.

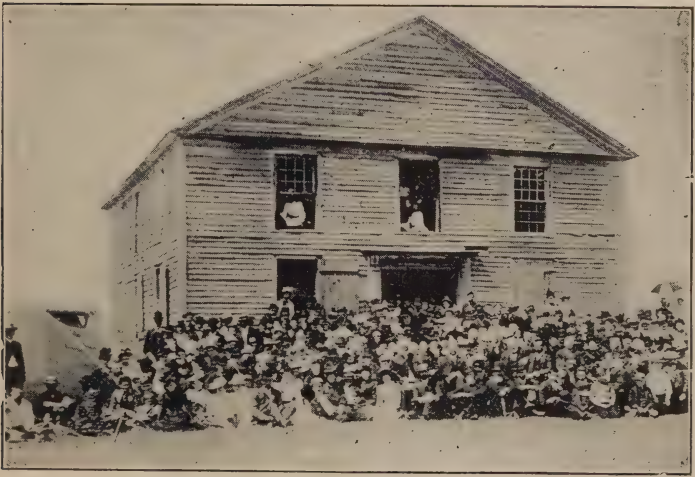


Know all men by these presents,

hundred and thirty

Ordination Parchment, Deacon's Orders

Signed by Bishop Hedding in 1830. From original in the possession of Victoria University



The Hay Bay Church

Built in 1792 under the direction of William Losee; rebuilt in 1834, and used until 1864.
This view was taken at the Centennial gathering of June 23rd, 1892.

CHAPTER XVIII.

1830.

HIGHER EDUCATION—EQUAL RIGHTS.

Conference — Receptions — Seminary — Stations — General Conference — Superintendent — *Guardian* — York—Yonge Street — Camp-meeting — Indian youths — Sunday — Tour — Stories — Jones — Ryerson — England — Niagara — Rivers—Bridges—Mrs. Atwood's death—Wilkinson—Grand River — Miss Barnes — Westminster — Huntingdon — London — Dean — Harmon — Sombra — Whitehead — Northern Tour — Metcalf — Camp-meetings — Brockville — Four days' meetings—Grecian columns—Cornwall—Brock—Carroll —Perth — Manly — Bonchère — Roads—Seminary — Marriage Bill—Wesleyan missionaries.

The Conference of 1830 assembled in Kingston on the 17th of August. The Rev. William Case presided, and the Rev. James Richardson was reappointed secretary. By special request Bishop Hedding attended and assisted in the ordinations.

Received on trial—Levins S. Church, Thomas Bevitt, Ezra Adams, Gilbert Miller, Conrad Vandusen, James Evans, James Currie and John Bailey.

Ordained Deacons—John C. Davidson, George Poole, John S. Atwood, James Norris, Cyrus R. Allison, Peter Jones, Matthew Whiting, John H. Huston, William Smith, John Beatty, Asahel Hurlburt, Alvah Adams, Richard Phelps, Hamilton Biggar and Ephraim Evans.

Ordained Elders—Edmund Stoney, James Richardson, Egerton Ryerson, John Black, Anson Green and Daniel McMullen.

Into full connection—William Smith, John Beatty, Asahel Hurlburt, John H. Huston, Alvah Adams, Richard Phelps, Hamilton Biggar and Ephraim Evans.

Superannuated—Philander Smith and William Brown.

Number of members, 11,348; increase, 1,117.

Resolutions were received from Quarterly Meetings urging the right of Methodist ministers to perform the marriage ceremony.

In regard to an educational institution it was resolved:

1. That it is expedient to establish a Seminary of Learning under the direction of the Conference of the Methodist Church in Canada.
2. That the plan and constitution of said Seminary be published, a copy sent to each preacher, and he be requested to obtain subscriptions.
3. That a committee of nine be appointed, three from each district, to fix the location, to meet at Hallowell, January 27th, 1831, at 9 a.m.
4. That said committee be authorized to determine the location, and purchase, if subscriptions warrant; to choose Trustees, appoint a Building Committee, and transact all other business necessary.

The Committee—Thomas Whitehead, John Ryerson, Samuel Belton, William Ryerson, David Wright, John Beatty, William Brown, Thomas Madden and James Richardson.

Committee on Printing—Dr. Morrison, J. R. Armstrong, W. P. Patrick, M. Walton, T. Vaux, the General Superintendent, the Presiding Elder of the Central District, and the minister stationed in York.

It was resolved that the *Christian Guardian* be enlarged from quarto to folio form, making it the largest paper published in the province except the Kingston *Chronicle*. A prospectus of improvements was given. The expenses were over $60 a week, but if the amounts due—over $2,000—were paid up, all claims would be met. Rev. Egerton Ryerson was re-elected Editor.

The second report of the York Female Missionary Society showed over £67 collected. The Conference passed strong resolutions against the use of intoxicating liquors and in favor of temperance societies. A Conference temperance society was formed. Sabbath-schools and missionary societies were carefully considered. The Pastoral Address called special attention to the *Christian Guardian,* the projected Academy, temperance societies and the support of the ministry.

Fifty-seven preachers received appointments.

LIST OF STATIONS, 1830.

CENTRAL DISTRICT.

William Ryerson, Presiding Elder.

York—William Smith, Egerton Ryerson, Editor.
Yonge Street—Ezra Adams, James Norris.
Toronto Circuit—Robert Corson, Henry Shaler.
Albion—Jacob Poole.
Credit Mission—David Youmans.
Whitby—Hamilton Biggar, Conrad Vandusen.
Cobourg—David Wright, Daniel McMullen.
Hallowell—Rowley Heyland, Thomas Bevitt.
Belleville—John Beatty, William Patrick.
Cavan—Gilbert Miller.
Yellow Head and Majudushk Missions—Cyrus R. Allison, James Currie.
Rice Lake Mission—James Evans.
Belleville—George Ferguson, George Bissell.

WESTERN DISTRICT.

John Ryerson, Presiding Elder.

Stamford—Joseph Messmore, James Wilson.
Niagara—Edmund Stoney, Ephraim Evans.
Ancaster—William Griffis, John S. Atwood.
Long Point—Joseph Gatchell, Asahel Hurlburt.
Canboro—Richard Phelps.
Grand River Mission—George Ryerson.

Dumfries—Andrew Prindle.
Westminster—Samuel Belton, Simon Huntingdon.
The Thames—To be supplied.
Amherstburgh—Matthew Whiting.

EASTERN DISTRICT.

Franklin Metcalf, Presiding Elder.

Kingston—James Richardson, Richard Jones.
Augusta—Thomas Madden, Solomon Waldron.
Brockville—Anson Green, Wm. H. Williams.
Cornwall—John Black.
Ottawa—George Poole, Levins S. Church.
Rideau—Ezra Healy.
Perth—John Carroll.
Mississippi—Charles Wood.
Richmond Mission—John H. Holmes.
Bytown—John C. Davidson.
Bonchère—Alvah Adams.
Missionary to the Indian tribes.—Peter Jones.

After the reading of the Stations the Conference adjourned, on the 24th, to Belleville, for a meeting of the General Conference, "composed of all the travelling Elders who have travelled four full calendar years and been received into full connection." It continued in session until the 30th. This was in accordance with No. 8 of the Restrictive Rules:

> "The first General Conference of the Methodist Episcopal Church in Canada shall be held the last Wednesday in August, 1830, in Belleville; and thenceforward once in four years, at such times and in such places as shall be fixed upon by the General Conference from time to time;" etc.

The Rev. William Case was appointed Superintendent of the Methodist Episcopal Church in Canada; the Presiding Elders were given charge of the Indian missions within their bounds, except Grape Island, which was left to Mr. Case. No preacher was to remain more than two years on a circuit. The whole Discipline was carefully revised.

Readers of the *Guardian* were owning their indebtedness to its pages. Said one:

> ‘I shall be a better judge in time to come of whom I should support, and so will every man who reads your paper.’ ‘For my part, I shall take care of my papers, that at the expiration of four years I may know who are for us and who against us.’ ‘Mr. —— is a Churchman, but perceiving that the *Guardian* publishes more parliamentary news than any other paper, and more correctly, he wishes to become a subscriber.’ ‘I am happy to hear of your subscribers increasing weekly. I wish you Godspeed in the circulation of such a fund of information, that we may see who are for the good of the country and who for Government favors.’

The *Guardian* office was removed to more suitable premises over the new brick store of J. R. Armstrong, King Street.

With his usual zealous activity the Presiding Elder of the Central District was soon holding quarterly meetings, camp-meetings, assisting the educational, missionary and other church agencies. The chapel in York was too small for the congregations and the need of enlargement was much felt.

The Yonge Street circuit rejoiced in peace, conversions, improved classes, eleven Sunday-schools and nine temperance societies. These agencies were vigorously worked on the Toronto circuit. The name of Dr. Crombie appeared as president of a society at Streetsville.

James Evans writes: ‘After camp-meeting on Yonge Street, Bro. David Wright and I spent nearly a week with the Simcoe Indians, holding meetings, visiting the schools and attending Council. Some of the men employed in building the houses set very bad examples, drinking and Sabbath-breaking. Let ardent spirits be prohibited and sober men employed.'

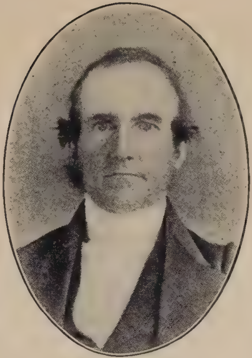
In addition to Peter Jones, other native youths—John Sunday, John Paul, John Thomas, Thomas McGee and David Sawyer—were proving very helpful on the missions. Early in October Peter Jones, Miss Barnes, John Benham and David Sawyer spent a week or two on the Lake Simcoe missions. Returning to the Credit, they met Sunday and Paul just home from a lengthy tour to Mackinaw and other northern parts with very interesting tidings—ten Chippewas converted near Detroit and about twenty near Mackinaw, with other openings. They had many thrilling stories to relate of their long journeys, in which they supported themselves by hunting. In November Peter Jones found many Chippewas from the Saugeen at the Grand River. In January he was assisting Edwy M. Ryerson and Sawyer at the Credit.

From Whitby Hamilton Biggar writes:

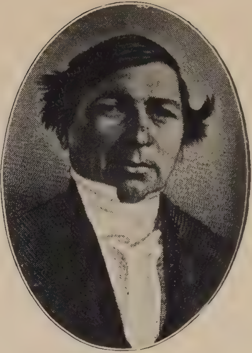
> This circuit, embracing Hope, Clarke, Darlington, Whitby, Reach, Brock, Pickering, Mariposa, Uxbridge, Markham and Scarboro', with thirty appointments, is progressing. Members, private and official, are active and zealous, many becoming ornaments to the church and pillars in the house of the Lord. The increase this year nearly 100. Interest in temperance and Sunday-schools increasing. Many are coming into these townships from Europe. I feel myself amply rewarded for the fatigues of the year.

Mr. Beatty was taken from Belleville to canvass for the new Academy; Daniel McMullen was sent in his

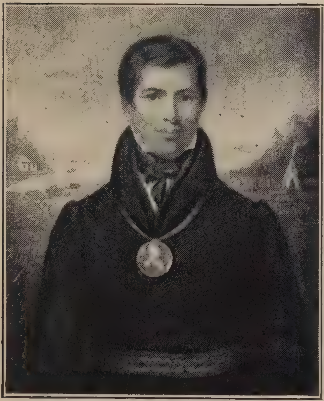
James B. Finley
(See p. 140)



James Evans



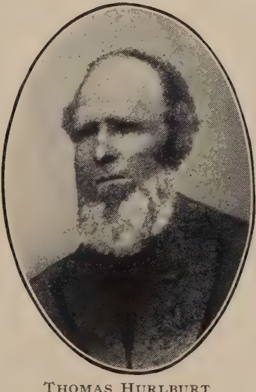
Peter Jacobs
(Pahtehsega)



Peter Jones
(Kahkewaquonaby)

John Sunday
(Shahwundais)

Enoch Wood, D.D.



Thomas Hurlburt

Asahel Hurlburt

place. The Bay of Quinte had a year of great success; increase 137, and 32 new subscribers for the *Guardian.*

November 18th, 1830, the Rev. Philander Smith visited Grape Island. He tells of 'the neat appearance of the village; twenty-three houses, whitewashed; a chapel, school-room, hospital, store and buildings for mechanical work. The men were ploughing a twenty-acre field. From fifty acres they had a good supply of grain, roots and fodder. Some of the men are good mechanics—building houses and making furniture. A raft of all kinds of lumber came in for their use. The schools, with a male and female teacher, were doing well. The Sabbath was wholly devoted to religious services. At the sounding of the horn, 6 a.m., they assembled for prayer. Sunday-school at nine o'clock—women and children in the chapel and men in the school-house. At eleven o'clock the missionary preached; all very attentive. At two o'clock a meeting for inquiry; classes at four o'clock and prayer-meeting at seven o'clock. The families have prayer after meals—three times a day. Some of the boys—Allan Salt and others—living with the missionary, read and translate the Scriptures. With Mrs. Hurlburt we visited some of the homes and found the women busy making moccasins and clothing. Of the hospital no white woman need be ashamed. The number of births during the year seventeen; deaths, ten. It is scarcely to be believed that a people so deeply degraded as they were before their conversion should attain to a degree of improvement so honorable to the cause of religion in the short space of four years.'

By the missionary authorities it was arranged that Peter Jones should visit England in the interest of Indian missions, accompanying Rev. George Ryerson, sent by the Committee of Religious Liberty. They left on the 4th of March, and Mr. Jones soon wrote of their safe arrival. He attended missionary meetings in London, Bristol and other places, until interrupted by illness. With the Bible Society he arranged for the printing of a thousand copies of St. John's Gospel. In July, with Mr. Ryerson, he attended the Conference, thence to missionary meetings in Birmingham, Liverpool, etc.

Mr. Ryerson, writing from Bristol, August 6th, 1831, says: 'In my address to the Wesleyan Conference here I stated that we stood in precisely the same relation to the Methodist Conference in the United States that we do to the Wesleyan Conference in England, independent of both; agreeing in faith, discipline, name, doctrine and the unity of the Spirit, but differing in some ecclesiastical arrangements rendered necessary by local circumstances. What Pope said—"Is he a Churchman? then he's fond of power,"—may also be literally applied to Wesleyan ministers; and, I may add, to Englishmen generally. I have reason to know they would gladly govern us. Stand fast in the liberty wherewith God's providence hath made you free. I assured them of our love for them as our fathers and brethren, and that my reason for so speaking was to prevent future misunderstanding. The Conference or Missionary Society has not given up the intention of establishing an Indian mission in Upper Canada. It is only delayed. They will not withdraw their missionary from Kingston.'

Writing again, February 6th, 1832, Mr. Ryerson said that Peter Jones and he 'by request met the Rev. Richard Watson and other members of the Missionary Committee. They profess that they will not occupy any station where there is a mission, except St. Clair; but they declare that, as it regards the white population, the agreement with the American Conference ceased when we became a separate Connexion. I opposed their views and explained the character and objects of the persons who were alluring them to commence this schism. They proposed that we should give up the missions to them. I told them we could no more do so than they could give up theirs. They finally acquiesced and voted the £300, as Dr. Townley wrote.'

The Western District, under the oversight of the Rev. John Ryerson, was enjoying a year of marked prosperity and showed an increase of nearly 1,000.

From Niagara Mr. Stoney writes: 'The four days' meeting at St. Catharines in May, and the camp-meeting at Beaver Dam in June, with other efforts during the year, yielded an increase of 268, for which we magnify the name of the Lord. We have ten temperance societies, with 1,000 members, 400 children in our Sunday-schools and many of them brought to God.'

Fort George was changed to the Stamford circuit, extending along the Niagara River to Lake Erie.

A new circuit, the Canboro', was formed, of which Richard Phelps writes: 'I had eighteen appointments, a few of which were given me—the rest I hunted up—extending along the Grand River to the "Nelles Settlement." We had a gracious outpouring of the Spirit and many souls saved. Although the work was hard, I would gladly go through it again to see so many souls brought to Christ. In the west I had to swim my horse across the Thames, where Chatham now stands, and over Bear Creek, when his hair would be immediately frozen. I have led my horse safely over bridges of poles afloat over swollen rivers. Once my beast got her legs between the poles. As best I could I got over the stringers, balancing myself on the floating timbers some eight or ten rods. But my saddle-bags! Back I hastened, and to my great joy found them astride one of the poles, contents well soaked, except my Bible and hymn-book in a deer-skin case, not much injured. Making for Dunville, my old friends Mr. and Mrs. Pope took care of me.'

To assist Mr. Griffis on the Ancaster circuit, John S. Atwood was "brought from Yellowhead Island, but not in time to save his precious wife." The revival spirit prevailed, adding 195 members. Much also was done in temperance work. 'Two of our brethren have put up large frame barns and another harvested sixty acres of wheat without a drop of ardent spirits.'

At Long Point, Mr. Gatchell's health failing, Henry Wilkinson was called out to fill his place. The Dumfries circuit embraced Dumfries, Blenheim, Wilmot and Waterloo, to Guelph and Grand River Falls. George Ryerson served the Grand River mission until the spring of 1831, when he was commissioned to present a petition to the British Parliament.

From the Grand River Mr. Case writes, March 17th, 1831: 'There are about two thousand Indians on this Reservation, thirty of whom have been recently reclaimed from drunkenness. We have about one hundred in society, three schools and sixty children. Few of the Indians, except the Mohawks, profess to believe in the Christian religion. A most delightful change is going on in the habits and tempers of the men and in the happier condition of the women. A man who never used to sow has now twenty acres of wheat. Miss

Barnes has begun her labors among the families, and has undertaken to procure the means for building a house for the mission family and a room for teaching the girls domestic economy.'

On the Westminster circuit Samuel Belton could find only the upper part of an unfinished house for his family, with the prospect of poor support on a large field. On Yonge Street, mounted, awaiting orders and "ready to start in fifteen minutes," was Simon Huntingdon. On his way west he spent a Sabbath with Matthew Whiting at the Grand River, where they as well as the people were greatly refreshed; then on to Westminster.

Horace Dean was sent as supply to London circuit. Farther west we find Thomas Harmon, summoned from his retirement to witness in Sombra—a Scotch settlement made by Lord Selkirk—'most wonderful displays of divine grace; old members and new converts giving clear evidence of conversion.'

A characteristic letter from the Rev. Thomas Whitehead, dated September 19th, 1831, gives a thrilling account of an exploring tour:

> With two good guides we set off north for the Huron Road. Night came on; called at a Dutch cabin, potatoes the very best, great-coats useful by night as by day. Tuesday night—another Dutch house, nine fat boys. Next morning as I knelt down to pray our host flew out-of-doors—but now wants a Dutch Bible. Rode twenty miles; showers, no human habitation. Shantymen preparing the road. Well pleased with the Huron lands—none better. Arrived at Mr. Van Egmond's—profusely kind. God bless them!
>
> Alarming rumors—Saugeen Indians fleeing to Goderich. Thursday—raining powerfully; anxious to see

the waters of Huron, eighteen miles off; roads afloat; wet as a rat; took wrong road—intolerable—dismounted to save horse's neck. In sight of Goderich. Fire! Cedar swamp, back of the town, smoking like Sodom. Rode back two miles and found entertainment. Friday—one mile through the woods—struck the road we missed yesterday, as many miss the way to heaven—at night, full stop—in hell! In the village, on the high bank, like Abraham looking east, west, north and south, where now are the cedars will be fruitful fields. North harbor, schooners, boats, canvas, wharf and several good buildings. Travellers most admire the waters of Huron. Since the days of Noah the finny tribes multiplying to feed the generations of Adam's family. A lofty flagstaff—the Royal Jack floating! The town plot of Goderich contains about 800 acres; market square eight acres.

I view Goderich as a spacious city, the forests melted away, comely dwellings and half a million precious souls peopling the fertile Huron lands; sanctuaries, like the tabernacle in the wilderness, where the worshippers keep holy day.

Sabbath morning—respectable congregation in the Company's storehouse. Three o'clock—meet again. Mr. Benham read the rules and received six members. Prayer-meeting in the evening at Bro. Cummer's—well attended—precious season—a number of Saugeen converts and Chippewas, many of whom prayed fervently.

Monday—Benham and Simpson off in a canoe for Saugeen.

Wednesday—Seven miles up Mud River to Bushman's sawmill; few religious privileges. Maitland River—wild, romantic, meandering.

Sabbath—No returns from Saugeen—little company in class—tempestuous weather.

Tuesday—Sorrowful. Four o'clock—Blessed be God! Benham and one young Indian returned. Had much exposure, out all night in the rain; subsisted on a musk-rat and salmon, but arrived safely.

Thursday—Formed a Temperance Society.

Saturday—Bros. John Bailey and McConnell, from London, arrive—soaked in the rain; dark night, efforts to ford Bayfield Creek in vain—terrible rain and no food for their horses.

Sabbath—Love-feast at nine o'clock—the Lord's Supper — two sermons — respectable congregation — many natives. "Surely God is in this place!"

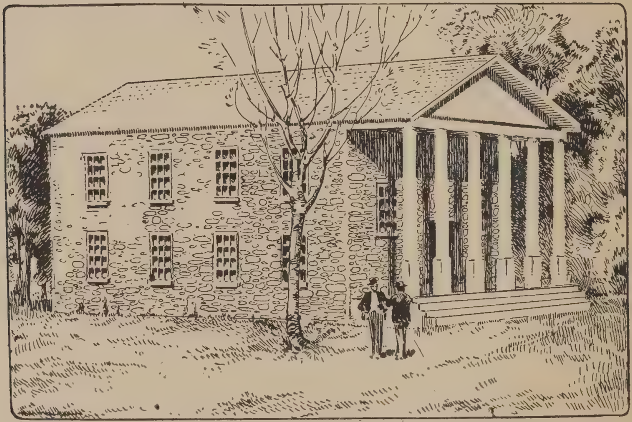
Monday—Four of us left for London, sixty miles, thirty without human inhabitant—hard travelling—roads blocked with fallen timber and shantymen. Never travelled over lands so rich—no danger of frost. Night—in a shanty with seven good-feeling Scotch boys—God bless them! Fourteen men in a shanty; short discourse and prayer.

Tuesday—Settlement of colored people—clearings, cornfields, potatoes, stack of grain, habitations comfortable, and religious.

The Eastern District was reunited under Rev. Franklin Metcalf. Through all those wild and romantic regions where flow the St. Lawrence, the Rideau, the Gatineau and the Ottawa, he urged his way winter and summer, regularly visiting the circuits. During the summer he held three camp-meetings—on the Perth, Brockville and Kingston circuits. In all these his able generalship was seen, also his "clearness, accuracy and ability as an expositor."

The Kingston and Augusta circuits, under men tried, true and strong, made goodly advance.

Very contrary to his expectation and preference, Anson Green was sent to Brockville instead of to Niagara. 'But, alas!' he writes, 'how little do we know what is good for us. My circuit proved the best I ever travelled, and I had cause to wonder at my shortsightedness. I saw the hand of my new Presiding Elder in the arrangement, but soon the hand of God, and resolved never again to grieve at any appointment. Brockville is a lovely town of 1,130 inhabitants, a little below the Thousand Islands. Our stone church stands on a most eligible site, in the Court House Square. The circuit has been rearranged so as to allow preaching twice a day in town, reducing our members to about four hundred. There are four churches in town—Wesleyan, Presbyterian, Episcopalian and Roman Catholic. Bro. Williams and I have nineteen appointments—Quaker school-house, Bates', Keeler's, Barrie's, Dickson's, Shipman's, Kenetuck, Junctown, Landsdown, Hutchinson's, Elizabethtown, Mallorytown, etc. Our four-days meetings have proved a success, especially in Brockville. On Thursday afternoon, when Bro. Healy was preaching, the house seemed filled with the divine glory, the people weeping through the assembly. Bro. Williams knelt by



WALL STREET METHODIST CHURCH, BROCKVILLE
Erected in 1830

his chair, and the pent-up fires in the hearts of the people burst forth in joyful emotions. The minister sat down, allowed this outburst to subside, then arose to finish his sermon but the bursting flame was not extinguished. Sinners flocked forward, inquiring, "What must we do to be saved?" "It was the Lord's doing and marvellous in our eyes." Some had feared that the old school-house and log-cabin fire would not burn in so fine a sanctuary, especially as the builders had accepted from Captain Gray several fine Grecian columns for the front. They acknowledged their prejudice unfounded, and went home declaring God was with us of a truth.' About sixty were received on probation.

An exciting controversy on Baptism was provoked by a sermon and challenge from a Baptist minister, which Mr. Green effectively answered.

By many old friends John Black was welcomed back to Cornwall—his starting-point. James Brock, recently converted at Wesleyville, Lower Canada, was sent to assist Ezra Healy on the Rideau.

At Perth John Carroll had a year of hard work, opened new appointments, held a camp-meeting, won a helpmeet from the home of Captain Adams, of Glen Tay, and reported an increase of fifty-two. While Mr. Metcalf was holding the first Quarterly Meeting, a young man, John G. Manly, was awakened. He became an itinerant. After a long life of ministerial labor, Mr. Manly now (1908) resides at Deer Park, Toronto—probably the oldest Methodist minister in Canada.

Alvah Adams, of Bonchère, writes: 'I have preached in most of the settled parts of Clarendon, Bristol, Pakenham, Fitzroy, McNab and Horton. The roads are so bad it is impracticable to use a horse except in winter, and the distances are great. In Clarendon we have a society of about forty, and another in Pakenham.'

On the 27th of January, 1831, the committee on the proposed Academy met at Hallowell. Cobourg was selected as the location. The trustees appointed were: Revs. William Ryerson, David Wright, Daniel McMullen, Messrs. Perry, Gilchrist, McCarty, J. Lyons, W. F. H. Kelley, S. Bates, O. Strong, Cleghorn, the Presiding Elder of the Bay of Quinte District and the preacher in charge of the Cobourg circuit. Operations were to begin so soon as £2,000 was subscribed and one-fourth paid in. Rev. John Beatty was appointed agent to procure subscriptions. Ebenezer Perry, Esq., of Cobourg, was appointed treasurer. By April over £900 was subscribed in Cobourg towards "The Upper Canada Academy," as the new institution was named.

This year of general prosperity throughout the province yielded a gain of 1,215 members. The population of Upper Canada in March, 1830, according to official returns, was 211,187. A Marriage Bill, introduced by the Attorney-General, after five days' discussion passed the third reading, February 10th, 1831, only two voting against it. It was published in the *Guardian* of March 12th. All regularly ordained ministers of all denominations, having taken the oath of allegiance, were authorized to perform the marriage ceremony. The license fee was reduced from £2 to £1. Thus, after six years' struggle, was won a right long unjustly withheld. Great credit and grateful acknowledgment were accorded the Attorney-General.

The contest regarding the Clergy Reserves was renewed on a notice of motion by Mr. Bidwell in the

House of Assembly, February 26th, 1831, for an Address to His Majesty. The motion was lost; but later on two motions were introduced by Mr. Perry: the first, in favor of selling the Clergy Reserves and applying the proceeds to educational purposes, was carried by 30 to 7; the second, against the Charter granted to King's College and in favor of one offering equal advantages to all, was carried by 29 to 8.

An extract from the Reply of the Governor-General, Sir John Colborne, to an Address from the Methodist Church, in 1831, will show the spirit in which rulers of those days could treat an influential body of Christians:

> You will allow, I have no doubt, on reflection, that it would indeed be imprudent to admit the right of societies to dictate, on account of their present numerical strength, in what way the lands set apart as a provision for the clergy should be disposed of. The system of education which has produced the best and ablest men in the United Kingdom will not be abandoned here to suit the limited views of the leaders of societies, who, perhaps, have neither experience nor judgment to appreciate the value or advantage of a liberal education.

How the views sustained by the *Guardian* were shared by members of other Churches may be indicated by an extract from a letter from Rev. W. Bell, Presbyterian: "Your endeavors to advance the cause of civil and religious liberty have generally met with my approbation. Be not discouraged by the malice of the enemies of religion. Consider me one of your constant readers. The matters in which we differ are as nothing in comparison of those in which we agree."

The Petition to the King, bearing 11,000 signatures, praying for the repeal of the Clergy Reserve Act and of the Charter of King's College, so as to permit justice to all denominations, was presented to the House of Commons.

Of the Wesleyan missionaries, John P. Hetherington had charge in Kingston. William Squire, amid many regrets, left Quebec for Montreal, and towards the end of the year wrote: 'The blessing of God has not been withheld from us. Congregations generally good; much of the spirit of prayer has rested upon the people, and the Lord has magnified His mercy in the sound conversion of many.'

St. Armand and Caldwell's Manor were supplied by Thomas Turner; Stanstead by John Hick; Barnston by James Booth; Odelltown by James Knowlan; Melbourne by William Shenstone; Three Rivers probably by Mr. Beckwith, and Quebec by Matthew Lang.

The returns for the year showed an advance of 25, making a total of 1,560.

CHAPTER XIX.

1831.

CONSOLIDATION AND EXTENSION.

Conference—York—Sunday-schools—General Conference—Delegates — Memorial — Petition — Stations — Singing — Infant school — Grant — Population — Dorcas — Jones — Conversions — Mackinaw — Sault — Garrison — Water for whiskey —Niagara—P. E.'s report—Dundas—Beaver Dam—Adams—Whitehead — Goderich — Saugeen — Sunday — Tens of thousands—Cholera—King and Queen—Donations—Corner stone—George Street Chapel—Bay Quinte—300 conversions —Kingston—Augusta—Quebec—Pope—Montreal.

THE little town of York had the honor of entertaining the Conference of 1831, opening on the 31st of August. The Rev. William Case presided, and the Rev. James Richardson was Secretary.

Received on trial—James Brock, Edmund Shepherd, Henry Wilkinson, John Armstrong and Horace Dean.
Into full connection—Simon Huntingdon, John Carroll, Henry Shaler, William Patrick and Charles Wood.
Superannuated—Joseph Gatchell, David Youmans, Andrew Prindle and King Barton.

Although Henry Wilkinson was married, his energy and success were so well known that he was rightly considered an acquisition. Horace Dean also was married, but his experience of several years counted. The wives of these brethren proved as welcome as themselves to the itinerant fraternity, and as helpmeets in the ministry were not easily equalled.

The second Annual Sabbath-school Report showed 124 schools and over 5,000 scholars.

A session of the General Conference was called to consider Bishop Hedding's recommendation of the Rev. J. B. Stratton as Bishop for Canada. The Conference approved the nomination, but Mr. Stratton did not accept. The Rev. William Case was continued as Superintendent.

For the maintenance of fraternal relations with the Methodist Episcopal Church of the United States three delegates were elected to visit the General Conference of 1832—Revs. Case, Metcalf and William Ryerson.

As a sequence of consultations held by Messrs. Ryerson and Jones with the Wesleyan Missionary Committee, a communication from the Secretaries regarding Canadian missions was laid before the Conference and opened the way for further correspondence.

A memorial to the King opposing the claims and insinuations contained in a petition to His Majesty from the Bishop and Clergy of the Diocese of Quebec was adopted. This spicy and exhaustive document appeared in the *Guardian* of November 16th, 1831. It was a withering exposure of the claim of the Church of England to be the Established Church of Canada, with a monopoly of the Clergy Reserves. The "Petition" was published in the same number.

Some changes were made in the districts and their officers. From the Western District six circuits were taken to form the London District. With the remaining part the York, Yonge Street, Toronto and Albion circuits were united, forming the Niagara District.

A resolution was adopted pledging all marriage fees during the next four years as contributions to the new Academy.

On the 9th of September the stations were read and the preachers departed, "to embrace the happy toil to each assigned."

LIST OF STATIONS, 1831.

NIAGARA DISTRICT.

James Richardson, Presiding Elder.

York—John Ryerson.
Yonge Street—David Wright, George Bissell.
Toronto Circuit—Robert Corson. One to be sent.
Albion—John H. Huston.
Credit—James Evans.
Lake Simcoe and Majudushk—Gilbert Miller, James Currie.
Stamford—Edmund Stoney, Ephraim Evans.
Niagara—Joseph Messmore, James Wilson.
Ancaster—Samuel Belton, William Griffis, jr.
Canboro—Richard Phelps.
Grand River Mission—To be supplied.

LONDON DISTRICT.

Ezra Adams, Presiding Elder.

Long Point—Henry Wilkinson, John Armstrong.
Dumfries—John S. Atwood.
Westminster—Horace Dean. One to be sent.
London—John Bailey, Hamilton Biggar.
Thames—Asahel Hurlburt.
Amherstburgh—Matthew Whiting.

BAY OF QUINTE DISTRICT.

William Ryerson, Presiding Elder.

Whitby—James Norris, William Patrick.
Cobourg—Rowley Heyland, Edmund Shepherd.
Hallowell—Daniel McMullen, Thomas Bevitt.
Belleville—Richard Jones, One to be sent.
Bay Quinte—George Ferguson, Alexander Irvine.
Rice Lake Mission—To be supplied.
Cavan—Conrad Vandusen. One to be sent.
Kingston—William Smith.
Waterloo—Henry Shaler. One to be sent.

AUGUSTA DISTRICT.

Franklin Metcalf, Presiding Elder.

Augusta—Ezra Healy, John Black.
Matilda—Solomon Waldron.
Elizabethtown—Thomas Madden, Wm. H. Williams.
Brockville—Anson Green.
Ottawa—George Poole. One to be sent.
Bytown—John C. Davidson, Alvah Adams.
Richmond—Charles Wood.
Mississippi—Simon Huntingdon.
Perth—John Carroll.
Rideau—Cyrus R. Allison.
Bonchère Mission—James Brock.

Each Presiding Elder is Superintendent of the missions in his District.

Missionary to Indian tribes—Peter Jones.
Editor of The Christian Guardian—Egerton Ryerson.
Agent for Upper Canada Academy—John Beatty.

A Presbyterian minister, Rev. J. Purkiss, from Lower Canada, visiting York, after preaching in the Methodist chapel said: 'In my whole life I have known but two other congregations which seemed to know how to profit so well by the divine ordinance of singing. It was at once skilful, devotional and popular. They sang as if they believed it to be an exercise worthy of heaven and were preparing to take part in it there.'

At an infant school in the town, taught by Miss Bliss, an exhibition was given by the pupils, and addresses were delivered by Revs. Dr. Strachan, Williams, Rintoul, Messrs. J. Tolfree, Robert Stanton and Jesse Ketchum—names not yet forgotten.

A grant of £1,000 by Government for a new Episcopal church in York was objected to in the *Guardian,* on the ground that the expenditure of public money is limited to the public good, in distinction from sectarian objects.

The York pulpit, after a year of revival and much progress, fell to the lot of the Rev. John Ryerson in exchange for the oversight of a district. In a few months the erection of a new church was seriously contemplated. By May, 1832, a site, the most eligible in the town, was secured, and subscriptions to the amount of £1,500 were raised. The population of the town was then about 5,500, an increase in one year of 1,500.

On the 26th of May, a new Methodist chapel, of brick, on Yonge Street, about five miles from York, was dedicated.

The Credit mission was in charge of James Evans, who was diligently studying the languages. A Dorcas Society of Indian women was commenced, the members spending part of a day in each week making moccasins, gloves, etc., under the guidance of Miss Barnes and Mrs. John Jones. They raised about $70 towards the support of a new school among destitute Indians. The York Auxiliary was printing the Gospel by St. Matthew in Mohawk. The Young Men's Bible Society, New York, undertook to print the whole New Testament in the same language.

The Rev. T. Hurlburt writes of the conversion of twelve Bear Creek Indians, who started for Muncey. He tells of one, deaf and dumb, able to communicate only by signs, who had entirely given up the use of ardent spirits, attended religious services regularly, and by signs showed that he prayed to the Good Spirit, who had taken away his sins and made him happy. Mr. Hurlburt proceeds: 'On the 21st of May we took passage from Detroit for Mackinaw, 350 miles across Lake Huron, and arrived on the 29th. We learned that the Indian converts, with few exceptions, had continued steadfast and were looking for the return of John

Sunday. I should think Garden Island the most suitable site for a school, about ten miles from any other missionary station. David Savage has commenced a school at the Sault with fifteen scholars.

James Currie says: 'From Penetanguishene contributions of £9 were received. I went out twelve miles and found the settlers clearing their land, which is of the best quality. They have many disadvantages, such as lack of oxen and other necessaries. They earnestly desire the preaching of the Gospel and are willing to help.

Sault Ste Marie.—'Temperance has made great progress here; about eighty members in the society. No whiskey was allowed to go into the Indian country last summer except to one individual. Not a drop is sold in the garrison, which we think is the happiest in the world. A revival in the army! Six pious gentlemen in one fort! A corps of pious soldiers! Fort Brady is now truly "a house of prayer." The dance is exchanged for prayer; cards for the Bible; the song of the drunkard for the psalm of praise; profane oaths for words of consolation; whiskey for pure water, a clear mind and healthy body.'

The Presiding Elder of Niagara District writes, December 6th, 1831: 'From Lundy's Lane I proceeded to St. Catharines, Canboro' and Twenty Mile Creek. The work of the Lord has progressed greatly since I labored there. Our Quarterly Meetings were lively and profitable. At the love-feast, Twenty Mile Creek, though the house is large, there were not seats for all. We administered the Lord's Supper to 240 and baptized several.

'Such was the power of God attending the four-days meeting held by Bros. Stoney and Evans before Conference that 218 professed conversion. Fourteen conversions at a four-days meeting in Ancaster. Our Quarterly Meetings at Trafalgar, Grand River and the Credit were well attended. On a visit to the mission beyond Lake Simcoe, after tedious detention and sleeping in the woods, I found Bros. Allison, Rose and Miller, with a comfortable mission house in progress.'

Writing from York, March 19th, 1832, after his second tour, Mr. Richardson reports: 'By the four-days meeting at Lundy's Lane twenty were added to the church; about fifty after a protracted meeting at Fifty Mile Creek, and some other meetings were similarly fruitful. At Canboro' over one hundred had been added since my former visit. At Grand River ten Indians were converted one night; at Rock Chapel about fifty, and at Stoney Creek over a hundred professed conversion. Thus does Ancaster circuit share in the showers which are watering our Zion. After a four-days meeting in Cummer's chapel, Yonge Street, fifteen or twenty were gathered in. The love-feast on Monday was one of the best I ever attended. Time would fail to tell of all I witnessed during my tour through the district; but sufficient has been said, I trust, to cheer the friends of Zion, and I am ready to exclaim, "What hath God wrought!"'

March 13th, the Editor writes: 'Seven years ago at Lundy's Lane there was one class with about fifty members; now nine classes, with twenty to forty each, and in the old class over sixty. I hear of over a dozen drunkards brought into temperance societies and then into the church. It is certain that these societies have been harbingers of revival and extraordinary effusions of the Spirit.'

Henry Wilkinson writes from Simcoe, November 15th, 1831: 'The Lord is with us; new converts steady and lively. Presiding Elder at our Quarterly Meeting. Refreshing prayer-meeting Saturday evening. The love-feast exceeded anything I have seen for love, joy and peace. After sermon the altar was crowded with penitents. Exercises continued all the afternoon and again in the evening, till near midnight. Monday evening we met again and continued until break of day. Several were able to rejoice in God their Saviour.'

Rev. S. Belton writes: 'Dundas, December 3rd.—We have received about forty into the church since Conference.'

'At a camp-meeting on the Toronto circuit, 25th to 29th of May,' writes the Presiding Elder, 'sixty or seventy professed peace with God. The meeting was remarkable for good order. At a three-days meeting in Markham twenty-three professed conversion, and the work was spreading. A four-days meeting at Beaver Dam, Niagara circuit, was attended with powerful displays of converting and sanctifying power. On Monday evening the sacrament was administered to 369. Sixty-eight united with the society. A similar meeting was held in Warner's meeting-house. At Lake Simcoe I held a Quarterly Meeting with our brethren in the forest—many from Coldwater. Prospects very encouraging. At a meeting in Nelson many souls were saved. The character of the work and the promising usefulness of those uniting with the Church afford more satisfaction than the numbers. We see cause of thankfulness to the Great Head of the Church. May He continue to prosper Zion.'

The Rev. Ezra Adams did not find the London District in the most satisfactory condition. In many places religion was at a low ebb; finances were by no means adequate to the demand, and discipline was indifferently observed. He was the only ordained elder on the district, the circuits being entrusted to young men of limited experience. Reviewing the work towards the close of the year, he said: 'At a camp-meeting on Dumfries circuit, in June, between forty and fifty were awakened and joined the society. Our Westminster camp-meeting, in the same month, was attended with displays of divine power. Our Quarterly Meeting on the Thames circuit was a time of awakening and conversion. The camp-meeting at Howard, Amherstburgh circuit, began on the last of June. Such a time of power and refreshing I never before witnessed. Illness prevented me attending the London camp-meeting, where the divine presence was manifested in the awakening, conversion and sanctification of precious souls. The Burford camp-meeting was similarly owned of God. At the close of our Muncey Quarterly Meeting several natives were baptized. At a prayer-meeting on North Street, Bro. Deacon informs me, twenty joined the society.'

The Rev. Thomas Whitehead, the veteran of threescore years and ten, writes of his second northerly tour:

> Started June 17th, 1832; attended Quarterly Meeting in Zorra. *Wednesday*—In the saddle for Huron, through the Colored People's Settlement, delighted with their promising gardens and fields; had a solitary ride to Mr. Vandeburgh's, on the Huron Road. *Saturday*—Into Goderich—two refreshing services and a live class-meeting. *Monday*—With three or four families started in birch canoes for the Saugeen River. A frugal repast

on shore—a precious prayer-meeting—a bed of cedar boughs and saddle-bags for pillow. *Tuesday*—At sunset we entered the noble Saugeen. With Mr. Benham paddled several miles up stream; scenery indescribable; timber and soil satisfactory. *Sunday*, 8 a.m.—Met the natives for love-feast, worship, the Lord's Supper, baptisms—four adults, eleven children—three marriages, Bro. Simpson interpreting. The mission is young and remote, great difficulties, but the desert has blossomed. Halleluia! *Tuesday*—With a goodly number we knelt on the shore and sang a parting hymn amid tears of joy. Then with Benham and three Indians our paddles dipped the Huron waters. We made a bed on the rock and—

> "The opening heavens around us shone
> With beams of sacred bliss."

We awoke with the peep of dawn and our paddles were soon in motion. On our passage we took plenty of fish and a trim-built, velvet-horned buck, landing safely nine o'clock at Goderich.

Saturday and *Sunday*—Quarterly Meeting; and with many precious souls we blessed God for the solemnities of the day.

We want a little sanctuary in this place. Mr. Prior hopes to procure a lot. From good friends we expect nails, glass and paint. Other materials and carpenter work will be furnished on the spot. The clatter of axes, saws, planes and hammers augurs well for Goderich. A number of respectable English immigrants have taken up lands on the London and Huron Roads. The wilderness will be turned into a fruitful field. The Canada Company has opened up an asylum for tens of thousands of the oppressed in Europe. *Monday*—Farewell to our friends of Goderich! Lodged at friend Burnham's, Maitland River; Tuesday night at Mr. Van Egmond's. *Wednesday*—Thirty-five miles without refreshment—little to me, but my horse rolled his eyes complainingly.

April 22nd.—There were 442 cases of cholera and 172 deaths reported in York.

Rev. George Ryerson writes from London, April 6th, 1832: 'I have been detained so long on expenses and continually advancing money for the Central Committee of York. The judgments of God are spreading. The cholera is more deadly in London. It has broken out in Ireland, and in Paris it is said to be very destructive.'

Peter Jones was kept busy during the whole year in the Old Country preaching, giving addresses, visiting notable persons and places. He had the honor of being presented to the King and Queen. In aid of Indian missions he received a grant, collections and donations amounting to £1,032, besides nearly £500 in books, clothing, tools, etc.

'On the 27th of April, 1832,' he writes, 'aboard the *Napoleon,* I left the shores of England under a pleasing recollection of the very kind reception I had met. During the whole year not a single unkindness, but much good-will. May God bless the English nation!'

After a month on the Atlantic he landed at New York, met Mr. Case in Philadelphia, and in a few weeks received a welcome home from his own people at the Credit. With John Sunday and others he was soon off on a tour among the Indians of the north.

'The foundation stone of the Upper Canada Academy was laid by Dr. Gilchrist on the 9th of June, 1832. The building is to be 150 feet front, with two wings of 50 feet. It is to be surmounted with a tower, elegant and appropriate, and to be finished in two years. It stands on a gentle rise, commanding an extensive prospect. When completed, Cobourg may fairly boast the finest piece of public architecture in the province.'

'On the 4th of July, 1832, the new Wesleyan chapel on George Street, York, was opened. Two sermons were preached by the Rev. John Hick, of Lower Canada, to full congregations.'

The Rev. George Newlove, appointed to Gananoque, on his way to York died of cholera in Montreal, at the home of William Lunn, Esq., aged twenty-two years.

The Presiding Elder of Bay Quinte District writes, December 12th: 'At Consecon many were converted and many deeply awakened. On other circuits the Lord is pouring out His Spirit.'

Hallowell reported over one hundred conversions. A camp-meeting was held on Mr. Shibley's farm, Portland. 'Ministers, local preachers and others were very active. Not a single instance of tumult. On the fifth day over one hundred testified to finding pardon. On Tuesday evening the prayer-meeting began about seven o'clock and continued until ten o'clock next morning—the best the members had ever known, resulting in about fifty conversions. More than three hundred were believed to have been converted during the twelve days of the meeting. Time would fail to tell the half—so out of the ordinary ways of providence.' "It was the Lord's doing."

Rev. C. Vandusen, of Cavan, writing June 20th, 1832, says: 'After much prayer for a revival we commenced a protracted meeting in Emily. The chapel not being large enough, we preached in the open air. About 150 professed justification by faith, nearly half of whom have united with our society.'

The Rev. T. Harmon writes of temperance work at Gananoque: 'Magistrates, merchants and military officers are taking the field against the hydra-headed monster.' Similar declarations were coming from many circuits. The yearly consumption of liquor in the two provinces was estimated at three and a half million gallons—seventy-five gallons for every man—at a cost in money and results of not less than £600,000.

The arrival at Smith's Falls of the first steamboat on the Rideau Canal was announced by the firing of a cannon. The salute was answered from the promontory north of the river by an eighteen-pounder, which burst at the third firing, but without injury to anyone.

Among the new converts at Kingston was a young teacher, Wellington Jeffers, afterwards known as an eloquent preacher and an able editor of the *Guardian*.

On the Augusta District the faithful oversight of Rev. Franklin Metcalf greatly aided in increasing and establishing the members. Brockville, made a station, had a year of prosperity under Anson Green. While cholera was threatening the country, a camp-meeting was held on the Augusta circuit with very blessed results.

In December, Mr. Waldron, of Matilda, writes: 'Twenty-three have joined the society in one week. The awakening is becoming general. There is work for two preachers.'

George Poole, with his promising assistant, Lewis Warner, had a successful year on the Ottawa circuit. A revival in Hull rewarded the Bytown laborers. The Perth, Mississippi and Rideau circuits rejoiced in camp-meetings and other revival efforts.

General activity in Sunday-school and temperance work contributed to the marked increase for the year of 2,436 members.

To the Wesleyan ministers in Lower Canada the cholera was a source of great anxiety. One of the first to fall by the dread disease was the Rev. Richard Pope, of Quebec, on the 2nd of September, at the early age of forty-three years. Mr. Langlois writes: 'The visitation had a solemnizing effect. At the Quarterly Meeting, on the invitation of Rev. Mr. Lang, forty came forward for prayer. During the week not less than three hundred found peace in believing.'

In Montreal Mr. Squire had been "sowing in tears," but was beginning to "reap in joy." On the circuits generally progress was reported.

CHAPTER XX.

1832.

UNION WITH BRITISH CONFERENCE PROPOSED.

English Committee—Proposals—Upper Canada—Governor Alder—Montreal—John Ryerson—Astounding news—Board—Suggestions—Conference—Communications—Jones and bride—Receptions — Documents — Resolutions — General Conference—Changes proposed—Delegate to England—Thanks—Stations—Marching orders.

In the *Guardian,* December 9th, 1831, a letter appeared from the Rev. Thomas Turner, of St. Armand, regarding the correspondence of the Rev. Dr. Townley and the proposal of the Missionary Secretaries to send missionaries into Upper Canada. The Rev. James Knowlan, Chairman of the District, and others took a share in a discussion carried on in the papers, which prepared the public, and Methodists in particular, for possible or probable issues.

The agreement made in 1820 for the division of territory had been generally observed—Kingston being regarded as a necessary exception. But on the Canada Conference becoming independent the English Secretaries deemed the contract of 1820 practically dissolved, and were considering the propriety of again sending their missionaries into the Upper Province. In this they were encouraged by the Lieutenant-Governor, Sir John Colborne, and by members of the Legislative Council, who hoped in this way to counteract the power of the

Methodist Church in Canada and to secure for the Church of England the co-operation of English Wesleyans. "In case of compliance on the part of the London Committee there would be granted, out of the casual and territorial revenue of the Crown, the sum of one thousand pounds sterling towards the support of such Canadian missions."

The visit of Revs. George Ryerson and Peter Jones had called the attention of the Missionary Committee to the condition and needs of Canadian missions. Letters from the Governor with offers of assistance naturally deepened the interest of the Committee and their conviction of the necessity for missionaries to be sent. That the Committee did not at this juncture more fully and explicitly communicate these considerations to the authorities of the Methodist Church in Canada seems inexplicable in view of the protracted negotiations and final arrangement of 1820.

Very unexpected, therefore, and startling was the announcement, in the early spring of 1832, that the Rev. Robert Alder had arrived in Montreal with certain missionaries intended for Upper Canada; and further, that he had presided at the District Meeting of Lower Canada when two additional missionaries were assigned to Upper Canada.

Of these proceedings the Rev. John Ryerson wrote:

> I was at that time President of the Canada Conference Missionary Society, and, of course, of the Missionary Board, whose meetings were held in York, which was my circuit. In the month of May, 1832, I received a communication from the Rev. Mr. Alder, informing me that the Wesleyan Missionary Committee in London had determined to resume work in Upper Canada, and that

he, with twelve missionaries, would in the course of a few days sail from England on this mission. This announcement and the appointments actually made were to us like thunderclaps. For eight or nine years we had been contending for the right to hold property on which to erect places of worship, the right to solemnize matrimony, equal rights in law with the Church of England, separating from the Methodist Episcopal Church in the United States, organizing an independent church, with the tumults and schisms of Ryanism. Now, when peace and quiet had apparently returned and expectations of prosperity were beginning to cheer us, to receive such announcements was disheartening beyond expression. It was easy to predict the result of rival Methodist congregations in every town and neighborhood. . . . While walking along Bay Street pondering what would be the result, it came into my mind suddenly whether or not some arrangement might be entered into by which the two Conferences could be united and thus strengthen each other. At the earliest convenience I mentioned the matter to the Editor of the *Christian Guardian*. After some consideration he concurred. I conversed with several members of the Missionary Board and of the Church. We agreed to invite Mr. Alder to meet the Board. In a few days he arrived with two or three missionaries. The Board met and the whole matter was discussed. Mr. Alder requested time for consideration. After several conversations provisional arrangements were come to and articles of settlement agreed upon.

At the request of the Board Mr. Alder consented to remain and meet the Conference. On the 8th of August, 1832, the Conference assembled in Hallowell. Superintendent Case presided, and the Rev. James Richardson was elected Secretary.

Many members of the Church were attracted to this ecclesiastical assembly. Not more than two or three preachers were absent. Communications from the Wesleyan Missionary Committee, London, were presented and read on the opening day. Documents from the Missionary Board, York, were also read and referred to a committee—James Richardson, John Ryerson, Wyatt Chamberlain, Anson Green, Franklin Metcalf, Egerton Ryerson, Philander Smith, William Ryerson, Thomas Madden and William Brown.

On the third day of Conference the committee appointed to consider the documents received from the Missionary Board reported. The following resolutions were adopted:

That this Conference, concurring with the Board of Missions on the inexpediency of establishing two distinct Methodist connexions in Upper Canada, and deprecating the evils which might arise from collision; believing also that the cause of religion generally and the interests of Methodism in particular would, by the blessing of God, be greatly promoted by the united exertions of the two connexions, resolve:

1. That a union between the English and Canadian Conferences, duly securing the rights and privileges of the societies in this province, is an object highly important and desirable.

2. That in order to accomplish this object the Discipline and economy of the Wesleyan Methodists in England be introduced into the societies in this province so far as circumstances and prudence will render advisable.

3. That Episcopacy be superseded by an Annual Presidency, unless it will jeopardize our church property, or so soon as it can be legally secured.

4. That the usages of the English Conference be adopted in the admission of candidates into our itinerant ministry.

5. That Ordination be administered amongst us after the same form as that in which missionaries are set apart to the office of the ministry in the English Conference.

6. That the English Conference shall have authority to appoint, as often as it may see fit, a President, from their own body in England, to preside over this Conference; provided the same person shall not be eligible oftener than once in four years, unless desired by this Conference.

7. That when the English Conference shall not appoint a President, as aforesaid, one shall be elected by this Conference from among its own members.

8. That the missions which now are or hereafter may be established by this Conference be considered missions of the Wesleyan Missionary Society, under the following regulations: The Wesleyan Missionary Committee in London shall appropriate the amount necessary to carry on the missions; but this amount shall be applied to the support of the several mission stations by a committee of seven or nine persons—one of whom shall be the President of the Conference—members of and appointed by this Conference. The Methodist Missionary Society in Canada shall be auxiliary to the Wesleyan Missionary Society, and the funds raised be transmitted to the treasurer of the Parent Society and appropriated as aforesaid. The missionaries shall be appointed by the Canada Conference, subject to the sanction of the Wesleyan Missionary Committee.

9. That in pursuance of the arrangements above proposed, it is understood that all missionaries sent by the Wesleyan Committee into Upper Canada shall be members of this Conference.

10. That nothing contained in the foregoing resolutions shall be understood or construed so as to affect the rights of our General Conference, or the standing and privileges of our present Itinerant and Local Preachers.

11. That none of the foregoing resolutions shall be bind-

ing on this Conference, nor of any force whatever, until they shall have been acceded to on the part of the Wesleyan Committee and Conference, and the arrangements proposed shall have been completed by the two Conferences.

12. That a representative be sent to England to negotiate with the Wesleyan Committee and Conference on the several subjects embraced in these resolutions.

The above resolutions were adopted, the third as a recommendation to the General Conference, which was called for its consideration. Of those who had 'travelled four full calendar years last past and been received into full connection'—therefore eligible as members of General Conference—there were thirty-four: Case, Whitehead, Madden, Jones, Chamberlain, Wilson, Belton, Brown, Gatchell, Ferguson, Youmans, Healy, Smith, Metcalf, Williams, J. Ryerson, W. Ryerson, Wright, Griffis, Waldron, Corson, Messmore, Heyland, Stoney, Bissell, Richardson, E. Ryerson, Black, Green, McMullen, Prindle, Adams, Irvine and Barton.

The General Conference assembled on Monday, August 13th, at 6 a.m. The Rev. Egerton Ryerson was chosen Secretary. The Rev. William Case was appointed General Superintendent. Of those elected elders several had not been ordained, owing to the lack of a bishop. That these might be admitted to the General Conference, Answer 1, to Question 2, in the third Section of Discipline was amended so as to read: "The General Conference shall be composed of all Elders and Elders-elect who are members of the Annual Conference. This change admitted John C. Davidson, George Poole, Richard Jones, John S. Atwood, James Norris, Peter Jones, Matthew Whiting, William Smith, John Beatty, Asahel Hurlburt, Alvah Adams, Richard Phelps, Hamilton Biggar, Ephraim Evans, Charles Wood, Thomas Bevitt and Cyrus R. Allison.

The General Conference, thus enlarged, resolved:

That this General Conference, on the recommendation of three-fourths of the Annual Conference, having in view the prospect of a union with our British brethren, agree to sanction the third resolution—" That Episcopacy be relinquished, unless it will jeopardize our church property, or so soon as it can be legally secured, and superseded by an Annual Presidency, in connection with the eleventh resolution of said Report."

This was adopted by a three-fourths vote.

Wm. Case, *General Superintendent.*
Egerton Ryerson, *Secretary.*

Hallowell, August 13th, 1832.

Subsequently, on oath, the Secretary said the above-named brethren " were not admitted with a view to secure the adoption of the measure, but simply to have as full an expression as possible of the views of all the preachers."

The Rev. James Richardson, Secretary of the Hallowell Conference, testified: " The above resolution to relinquish Episcopacy was recommended to the consideration of the General Conference by three-fourths of the Annual, and duly concurred in by the General Conference, as is by the Discipline in such cases required."

The Rev. Egerton Ryerson was elected the representative to the British Conference, and the Rev. James Richardson a reserve. Instructions for the guidance of the representative were prepared and approved by the Conference.

The Rev. Mr. Alder was accompanied by the Rev. John P. Hetherington. They both preached during the Conference and took part in its deliberations.

The thanks of the Conference were given to the Rev. Messrs. Alder and Hetherington for their attendance, counsel and services; and the divine blessing and protection asked in behalf of Mr. Alder on his return to England.

Other important interests were considered—Missions, Sunday-schools, Book and Printing establishment, etc.

A hearty welcome was tendered Peter Jones on his safe return from England with his bride.

Received on trial—John Sunday, John Baxter, Lewis Warner, Edwy M. Ryerson, Matthias Holtby, James Musgrove, Alexander McNab.

Deacons—John C. Davidson, George Poole, John S. Atwood, James Norris, Cyrus R. Allison, Peter Jones, Matthew Whiting, John H. Huston, Richard Jones, William Smith, John Beatty, Asahel Hurlburt, Alvah Adams, Richard Phelps, Hamilton Biggar, Ephraim Evans.

Into full connection—Thomas Bevitt, James Evans.

Total number of members, 14,999; increase, 2,436.

LIST OF STATIONS, 1832.

Niagara District.

Franklin Metcalf, Presiding Elder.

York—Alexander Irvine.
Yonge Street—David Wright, Robert Corson.
Toronto and Credit Mission—George Bissell, Matthias Holtby.
Albion—To be supplied.
Lake Simcoe—Gilbert Miller.
Coldwater—To be supplied.
Nelson—Samuel Belton, John Armstrong.
Ancaster—James Evans, Edwy M. Ryerson.

Camboro'—To be supplied.
St. Catharines—Egerton Ryerson, Joseph Messmore.
Stamford—Edmund Stoney, Ephraim Evans.
Grand River Mission—Richard Phelps.

London District.

Ezra Adams, Presiding Elder.

London—William Griffis. One to be sent.
Thames—Horace Dean.
Amherstburgh—To be supplied.
Westminster—Hamilton Biggar. One to be sent.
Oxford—John Bailey.
Muncey Mission—Ezra Adams.
Dumfries—John S. Atwood. One to be sent.
Long Point—Henry Wilkinson, Andrew Prindle.

Bay of Quinte District.

John Ryerson, Presiding Elder.

Belleville—Thomas Bevitt, Edmund Shepherd.
Whitby—James Norris, James Musgrove.
Cobourg—Richard Jones, John C. Davidson.
Hallowell—Rowley Heyland, Alex. McNab, John Baxter.
Rice Lake Mission—Daniel McMullen.
Cavan—Conrad Vandusen, James Currie.
Grape Island Mission—William Case.
Bay of Quinte—Matthew Whiting, George Poole.
Waterloo—George Ferguson, Henry Shaler.
Kingston—William Smith.

Augusta District.

Anson Green, Presiding Elder.

Brockville—William Ryerson.
Elizabethtown—Thomas Madden, Charles Wood.
Augusta—Ezra Healy. One to be sent.
Prescott—Philander Smith.
Matilda—Solomon Waldron.
Ottawa—John Black, John Carroll.
Bytown—Alvah Adams, Lewis Warner.
Richmond—William H. Williams.
Mississippi—James Brock.
Perth—William Patrick.
Rideau—Asahel Hurlburt.
Bonchère Mission—Simon Huntingdon.

Missionary to the native tribes—Peter Jones.
Missionary, Sault Ste. Marie, etc.—John Sunday.
Agents for the Upper Canada Academy—John Beatty, Cyrus R. *Allison.*

Editor of the Christian Guardian—James Richardson.
Representative to British Conference—Egerton Ryerson.

The last day came to an unusually lengthy Conference. Many of the preachers with horses and saddlebags were ready to start so soon as the Stations should be read. With loyal assent to the irrevocable marching orders the hardy itinerants, unabashed by prospects of danger or toil, took their leave, singing—

"And let our bodies part,
To different climes repair;
Inseparably joined in heart
The friends of Jesus are.

The vineyard of our Lord
Before His laborers lies;
And, lo! we see the vast reward
Which waits us in the skies."

With fervent prayer and benediction all were commended to the care and guidance of the great Head of the Church. Many a grip of affection, many a heartfelt good-bye, then in diverging bands away to scenes and labors new, in every heart the prayer—

"My talents, gifts and graces, Lord,
Into thy blessed hands receive,
And let me live to preach thy Word,
And let me to thy glory live;
My every sacred moment spend
In publishing the sinner's Friend.

"Enlarge, inflame and fill my heart
With boundless charity divine;
So shall I all my strength exert,
And love them with a zeal like thine;
Shall lead them to thy open side—
The sheep for whom their Shepherd died."

CHAPTER XXI.

1832.

ENERGETIC ACTIVITY IN PROSPECT OF UNION.

Next Conference—Editor—Young Men's Societies—Dr. Rolph—Indian workers—Tour—Union—Discussion—Letters—Yonge Street—Sault Ste. Marie—Sunday—Ryerson—Alder—Watson—Superior — Boulton — Hagerman — Reserves — Jones — Lake Superior—Primitive Methodists—Bishop of Quebec—Temperance — Newgate Street Church — Grants — U. C. Academy—Case's tour—Mrs. Benham—Whitehead—Penetang—Evans—"Not a penny"—Mackinaw—Long—Rose—London—Camp-meeting — Belleville — Cavan —Augusta — Green — Bytown — Taylor — Warner — Carlton — Cholera —The Thousand Islands—Rideau—Adam Clarke—150 miles—Old Bob—Lachute—Montreal—Squire—Lee—Oregon.

THAT the representative to the English Conference might have time to complete his mission and return, the next Conference was appointed to meet October 2nd, 1833. To the Rev. William Case was committed the general oversight of the whole field, together with special charge of the Indian missions.

In the *Guardian* of August 29th the retiring Editor referred to the efforts he had made in defence of the Methodist Church and other denominations in opposition to a State-endowed Church. He also published an outline of the proposals for a union with the English Conference. His successor, the Rev. James Richardson, wrote: 'What the Conference has done has doubtless been from pure motives and an ardent desire to promote the work of God. We know of nothing so far done that can be denominated unconstitutional or not authorized by Discipline.'

Among the early and prophetic events was the organization, in the town of York, of a "Young Men's Society," for intellectual and moral improvement. During the first year forty-five members were enrolled, forty-five essays were read, and once a month a sermon was preached to the young men. They maintained two Sunday-schools, one at the Don and the other at the Red Lion, Yonge Street.

Another Young Men's Society was organized in Whitby. They had thirty members, read thirty-nine essays, studied portions of Scripture and established two Sunday-schools. These are some of the early and pleasing instances of activity among the young people.

A bold and trenchant temperance address by Dr. Rolph was reported in the *Guardian* of September 18th, filling nearly an entire page. Vigorous temperance societies were formed in Streetsville, Pickering, Reach, Darlington, St. Catharines, Burford, and many other places.

In Indian mission work the experience and tact of Peter Jones kept him in the front. Others were raised up to share his labors—Sylvester Hurlburt, at Grape Island; Thomas Hurlburt, at Muncey; John B. Benham, at Saugeen; John Sunday, at Sault Ste. Marie, and many others.

In the month of May, 1832, three Indians, David Sawyer, Thomas McGee and John Young, were sent by Mr. Case on a northern tour. Reaching Detroit by water they were joined by Thomas Hurlburt and George Henry. After a short stay with the Indians of St. Clair they proceeded to Sault Ste. Marie and thence along the shores of Lake Huron, discovering and assisting John

Sunday in his pioneer work, then making for Coldwater by the end of July.

During the summer and autumn vigorous discussion was kept up regarding the proposed union. Mr. Ryerson almost hesitated in regard to his mission, and, unwilling to bear alone the great responsibility laid upon him, wrote the Rev. Mr. Alder an anxious letter. Mr. Alder replied: 'Be not too soon nor too much alarmed. There are no jealousies, no evil surmisings, no ambitious designs in the matter, but a sincere desire to promote the interests of Methodism and the cause of religion in Upper Canada: and nothing will be desired from, nor recommended to you, but for this purpose. The Rev. Richard Watson takes a statesman-like view of the whole case, and will, I am persuaded, as will all concerned here, meet you with the utmost ingenuousness and liberality. If they be met in a similar manner all will be well.'

To meet the expenses of the delegate to England funds were generously contributed. At Brockville 'several gave from three to six dollars, with good wishes for success.' In other places many did similarly.

Mr. Ryerson left Kingston March 12th, 1833, on his auspicious mission. From New York he wrote: 'Dr. Fisk was unreserved in his communications, and is in favor of the object of our mission, as were also Bro. Waugh, Drs. Bangs, Durbin, etc.' He arrived at Portsmouth April 12th. 'The next day I received a welcome at the Mission House from the Rev. Mr. Beecham, the only surviving Secretary, the Revs. Watson and James having recently died. On Sunday morning I heard the Rev. George Marsden; on the 16th preached in City Road Chapel, attended the funeral of the Rev. Rowland Hill and heard the Rev. William Jay; was present at the

London District Meeting and at the Annual Meeting of the Wesleyan Missionary Society in Exeter Hall, the Annual Meeting of the Bible Society and the Annual Breakfast Meeting of the preachers' children; heard the Rev. Robert Newton in City Road—a man over six feet; straight, noble forehead; dark, piercing eyes, open countenance, courteous, commanding voice, mighty in word and doctrine. The funds of every religious and benevolent society in Britain have decreased save those of the Wesleyan Missionary Society. Mr. Alder's account of Methodism in Upper Canada has produced a most favorable impression. I heard him speak of it at a missionary meeting in higher terms than I ever heard from any other man.

'May 29th.—Called on the aged mother of the late Richard Watson; her intellect unimpaired, not the least vanity on account of the talents and popularity of her son. He began to exhort at the age of fourteen, was received on trial at sixteen, and frequently came home besmeared with eggs and dirt.

'June 26th.—By appointment I called on the Earl of Ripon and was most kindly received. I inquired about the medal promised by His Majesty William IV. to Peter Jones. His Lordship gave me £5 for our Academy, and expressed his disapprobation of Sir John Colborne's reply to our Conference in 1831.

'June 28th.—I called at the Colonial Office and laid before Mr. Stanley statements and documents relative to the Clergy Reserves. He expressed the opinion that the Colonial Legislature had a right to legislate. I told him it had, but that the Council rejected the Bill.'

In the early summer Yonge Street and Albion circuits united for a camp-meeting on the farm of Mr. Thomas

Cosford, King township, at which about fifty professed conversion. John Sunday and his companions did not return from the north in the autumn as expected, and Mr. Case wrote a gentleman at Sault Ste. Marie for tidings of them. In March he received answer:

> Last November they went to Kewena Bay, Lake Superior, to labor among the Chippewas. Their example and labors claim my respect. The Indians remained sober during the fishing season, and applied the fruits of their labor in purchasing clothing and food, so that they have lived in comparative comfort; so improved also in morals that it is pleasant to do business with them. I presented John Sunday with three barrels of corn, one of pork, one of flour, some cloth and skins for his own comfort and to share a trifle with his wild brethren. The field is very large. Send as many more as you can spare. Send Peter Jones and let us keep Sunday.

The Rev. William Case told of eight years' work at the Credit, the fervor of their meetings, their fields, gardens, sawmills—cutting 5,000 feet of boards daily, which they ship to New York and sell for $7.50 a thousand—their two-storey store-house and plans for improving the harbor. The attention of Peter Jones was much given to translating and negotiating with the Government. To his ordination by an American Bishop strong objection was made by the Attorney-General, H. J. Boulton, Esq., but without effect. In May, 1833, Mr. Boulton and the Solicitor-General, by order of the King, were relieved of their duties as law officers of the Crown because of their alleged opposition to the royal pleasure. Their removal, though it proved but temporary, was regarded as favoring civil liberty and giving assurance of impartial administration. The Clergy Reserves agitation was kept up; petitions were forwarded to the King asking that the Clergy Reserves be sold and the proceeds applied to purposes of general utility.

At a missionary meeting in Buffalo Peter Jones said:

> This appears to have been a great Indian country, from the remains of flint arrows, stone axes and Indian earthenware found. What has become of those once numerous and powerful tribes who thronged the shores of these lakes and rivers? Alas! the fire-waters and bloody wars have wasted them away. Only small, scattered groups remain to tell the sorrowful tale. O that all the remnant may turn to God and live!

Peter Jones, William Herkimer, and Thomas McGee were joined at Detroit by Thomas Hurlburt and set off for Sault Ste. Marie. There they fell in with John Sunday, after his protracted labors along the south shore of Lake Superior for 240 miles. After very profitable fellowship with their people they visited other bands as they journeyed towards Penetanguishene, and finally to York, where they arrived on the 22nd of July.

In the year 1829 three godly men—William Lawson, Thomas Thompson and Robert Walker, Primitive Methodists from the Old Land—met in Little York, formed a class and began open-air services. In the autumn they secured the use of a school-house on Duke Street—the first "local habitation" for Primitive Methodism in Canada. In answer to their application to the home authorities for a preacher, Mr. William Watkins was sent in 1830. Writing in October of that year, he said: 'I found a small society of sixteen who had belonged to us and the Wesleyans in England. Two or three of them were local preachers.'

The congregation and society increased; a larger building was secured. The next year Mr. Watkins was succeeded by William Summersides, who extended his circuit, enlisted twelve local preachers and four exhorters, preaching in Scarboro', Woodhill's, Blue Bells, Smith's, Centre Road, Churchville, Streetsville, Switzer's, Four Corners, Clarridge's, Paisley, Don Mills, Thornhill, Nicholl's, Humber, Halton, Hogg's Mills, etc., with an aggregate of 132 members by March, 1832.

The little society in York boldly determined on building a chapel. A site was secured on Bay Street, and a brick building erected to seat five or six hundred. It cost about $4,000, and was opened on the 21st of October, 1832. The expenditure was large for the small society and was long felt a heavy burden.

In this new chapel the York Temperance Society held a meeting on the 10th of June, 1833. The Right Hon. Lord Bishop of Quebec attended the meeting and was made a patron of the society. In his address he said: 'When I was in England two years ago I found the Bishop of London was president of a temperance society. I saw much good resulting from these societies. I encouraged their formation in England and gave my support to the society in Quebec. I came to this meeting by request, and my pleasure is increased by what I see.'

The zealous individuals who have enlisted in the warfare against intemperance are worthy of all praise for the ingenuity, perseverance, industry and honesty manifested in their doings. Newspapers, magazines, reviews, handbills, extras and circulars are all employed, and with good effect, in persuading men to be wise and kind to themselves. "Banded and pledged" to each other, the temperance societies go on, conquering and to conquer. Statesmen, magistrates, ministers, philanthropists of every order hail "the cause" as a most providential auxiliary. May it spread and flourish.—*Churchman.*

On Sunday, June 16th, 1833, the new Methodist church on Newgate Street, York, was dedicated. The Rev. William Ryerson, of Brockville, preached at 11 a.m. and six p.m.; the Rev. Alexander Irvine at 3 p.m. The house was filled to overflowing. The collection was over £400. 'Some individuals have given £50 to £100. A debt of about £300 remains. The building is 75 by 55 feet, and is probably not surpassed by many Methodist churches in America.'

NEWGATE STREET CHURCH

The name of the street being changed, the church was long known as the Adelaide Street Church, and held its place among the multiplying churches of Toronto until superseded by the grander Metropolitan.

Some correspondence by Rev. John Barry and others appeared in several papers regarding amounts offered by the Government to the denominations towards the building of churches and assisting missions. The controversy waxed warm, some commending others condemning the grants. The Methodist Church was exposed to severe thrusts on account of the proposals made by the Government to the London Missionary Committee of yearly grants in aid of Indian missions. These Government favors were generally regarded as means of gaining support and their acceptance was looked upon as out of harmony with the outspoken remonstrance of the Methodist Church to State connection. For a time these contentions seemed likely to jeopardize the prospective union. Canadian Methodists were disposed to leave the responsibility to the Missionary Committee of London, as the party involved in the negotiations.

Regarding Upper Canada Academy, we read in the *Guardian,* August 28th: 'The front building has now reached the third storey, and the contractor expects to have the roof on before winter. The bricks are of larger size than usual and of excellent quality. The propriety of heating with hot air and lighting with gas has been suggested.'

A sample sketch of one of Mr. Case's northern tours will be read with interest: 'On the 3rd of June, with three Indians, we left in a canoe for Majudushk Bay. As night came on we pitched our tent, had supper, and at eleven o'clock lay down to rest. By four o'clock we were afloat again, and after three hours' rowing were off Penetanguishene—"The Falling Sands"—so named from slides in the sand-bank, caused by the wash of the waves. After breakfast we skirted along Lake Huron westward, and at ten o'clock dined on fish we had taken. With large canoes the Indians have crossed the Nottawasaga Bay, thirty miles, saving sixty miles; but with our small canoe we feared to venture. They have a tradition that, in a war, forty or fifty canoes with several hundred warriors were swamped in a storm. We coasted to the head of the Bay, enjoying the scenery and singing—

"From Greenland's icy mountains,"

repeating over and over again—

"Shall we whose souls are lighted
  With wisdom from on high,
Shall we to men benighted
  The lamp of life deny?
Salvation! O salvation!
  The joyful sound proclaim,
Till earth's remotest nation
  Has learnt Messiah's name."

'Having paddled over forty miles by nine o'clock, we were weary and took supper. The ground was wet after heavy rain; our fire went out, and we were chilled. At four o'clock we were off again, and by 6.30 reached the Nottawasaga River, where a half-breed voyageur gave us fish for breakfast, refusing pay; then tarried to listen to us praying. After sixteen miles we landed on an island, found an Indian family from Coldwater, ministered to their sick child and sang a hymn, pleased to find a Christian family—a light shining in darkness. Our young men having caught a supply of fish, we left at 6 p.m., and four hours later, by the light of our lantern, camped for the night. To avoid the dampness of the previous night we made a large fire, and when it had burned down we removed the embers and made our bed on the hot earth—a precaution that amazed the Indians. "Never see 'em roast Indian!" they said. We slept comfortably, and at sunrise were again plying our paddles and soon touched the foot of a mountain—a continuation of the ridge from Niagara Falls, where, two hundred miles north from Lake Ontario, it meets the Huron waters. After three hours we landed for breakfast with good appetites for broiled fish and sea-bread, on plates of stone and birch-bark soup-dish. A tuft of moss was good packing for our dishes. Crossing the bay, eight miles, with trolling line we secured a ten-pound salmon for dinner. While it was being prepared I had a sleep on the beach. By five o'clock we came to a bay, called on the map "Owen Sound." Turning westward as night came on, the waves beating high, we landed with difficulty, built our fire, took supper, over the heated earth spread hemlock boughs and lay down, glad to rest after thirteen hours' paddling.

'Friday, June 7th, we steered west up Colpoy's Bay, passing several islands, then by a portage of eight miles saved fifty. At eight o'clock we landed and found four families, Christian Indians from Coldwater, who knew us. One said "We pray every day and feel warm in our hearts." They have their hymn-books and the Gospel of Matthew in Chippewa, which a little girl of twelve reads to them. When I asked her name, she said, "Mary, and you baptized me on Yellow Head Island." They appreciated our visit and books, rewarding us with a fine piece of venison. Carrying valise and forty pounds as my lot, we crossed the portage—a blind path over logs, brush and a hill; then through small streams and lakes we made twenty-five miles and pitched our tent on an island.

'June 8th.—We set sail for Saugeen River, twenty miles, and landed opposite the Mission house, where Mr. Benham and his people shook hands joyfully. Our aged Brother Whitehead was there, on his third visit, to hold a Quarterly Meeting, a great joy to us after five days out and a tour of 180 miles. Mrs. Benham soon had her table spread: fish from the river, venison from the forest, butter and milk from her family cow, sugar from the maples, and such cheer as made us happy and at home. The sound of the horn brought about fifty families, to whom we distributed seeds of all kinds, hymn-books, the Gospels, tracts and cards—all in English and Chippewa.

'The Saugeen River is sixty miles north of Goderich, navigable fifty miles for boats and seventy for canoes. The lowlands are good for corn and potatoes; the uplands for grass and wheat. About fifty acres are tilled. The mission-house is 18 x 24 feet, of logs well laid up. The building for meetings and school is 20 x 24—both put up by the missionary and the Indians. I have not seen any to surpass them in neatness. The village is on an elevation "beautiful for situation." Springs of purest water issue from the bank. The exercises of Sunday began with a love-feast. Clear expressions of their views and feelings were given by these sincere Christians—men, women and children of the wilderness. Bro. Whitehead assisting, we administered the Lord's Supper to fifty-three, baptized several, married four couples and marched with them, singing—

"How happy are they who their Saviour obey,"

to show honor to the brides and teach the husbands to respect their wives. The change in the condition of Indian females is strikingly manifest in all the missions.

The drowning of a chief, and the death of an Indian by the accidental discharge of a gun caused much grief. Some suffered from superstitious alarm, but Mr. Benham's example calmed their fears. For two years Mrs. Benham had lived in that wilderness, not seeing a white woman and sixty miles from a white settlement, yet contented and happy, teaching her school in a bark wigwam.

'Tuesday, June 11th.—We shook hands on the shore, and our Indian friends watched our canoe till out of sight. Homeward bound, in a heavy rain we pitched our tent at 11 p.m. Our knowing Indians, finding some inner bark of the cedar, with punk and steel soon kindled a fire and prepared for our night's rest. Friday we landed at Penetanguishene, and on Saturday we reached Coldwater, in better health than when we set off. In twelve days we had made 360 miles with our bark canoe, lying out nine nights, and can recommend a summer tour on Lake Huron for weak constitutions.'

Mr. Case mentioned the death of James Kee-tah-ke-zhick, one of the first Lake Simcoe converts, and the leader of a class of twenty-one members—faithful and much-beloved. On the day of his death the class met at his house, and as he became weaker he took the hand of one, saying, 'Now I go, as I told you, home to heaven.' Of another Mr. Case said: 'I found him peaceful and happy. To his sisters he said: "Be faithful Christians; don't be sorry; we shall meet again, in heaven. Oh! I hear singing—not of people here—they sing from heaven. If my throat were not sore I would sing with them. I see two little ones! I go with them to heaven." In such ecstasy he died.'

July 11th, 1833, Ephraim Evans, of Stamford, writes of a revival at Lundy's Lane and a missionary meeting at which twenty-two persons agreed to pay five dollars each annually for ten years, and sent at the same time £22, partly as a result of hearing from one of the missionaries that on applying for his quarter's allowance, he was told there was "*not a penny in the treasury.*" 'I feel assured that if a general effort were made by all our preachers, twice or thrice the amount collected in any year might be obtained. At the Beaver Dam camp-meeting I procured $66, including several articles of jewelry. The camp-meeting was attended by five or six thousand; over five hundred partook of the Lord's Supper. The protracted meeting is going on. Increase, 92; ministers paid up; £10 for Superannuation Fund and £83 missionary money.'

July 16th, Rev. Wm. Case reported the arrival of the Indian missionaries at Sault Ste. Marie and the return of John Sunday and John Paul, after eight months' preaching and teaching at Mackinaw and other places west of Lake Superior. Among the most fierce of the tribes ten were converted, others were seeking and many gave up pagan rites. East of Lake Michigan and in other places openings were found.

The Yonge Street stewards said they were in no need of "religious grants;" their preachers were paid up, and about fifteen pounds contributed for the superannuated brethren. They have thirty-two appointments, ten temperance societies, many Sunday-schools, two parsonages, four local preachers, and 376 members added during the year.

In a summer tour, the Rev. J. Long, of Markham, reports a four-days meeting in Petch's barn, Whitchurch, at which thirty began a new life; another in Gwillimbury, also in a barn, where twenty were added to the society, the owner remarking that though he had been sowing and gathering in for many years his barn never before looked so beautiful. Other meetings were held at Newmarket and Holland River; then ten miles through the bush into West Gwillimbury, where in nine days twenty were gathered in; in Tecumseh for twenty-two days showers of blessing descended upon the crowds assembling and 122 decided for Christ. As many joined a temperance society. The Credit mission was united with the Toronto circuit. To supply Albion, Samuel Rose was called out. The Rev. Ezra Adams, Presiding Elder of the London District, had a year of trial, owing to the death of his courageous wife. Successful camp-meetings and protracted meetings were held on the London, Gosfield and other circuits.

On the Bay of Quinte District a new chapel was built in Hope, where Canton now stands. Belleville circuit, 'about thirty received on trial.' From Hallowell the third preacher was taken for Coldwater. Cobourg, August 26th.—'Since the camp-meeting we have had three field meetings, some members added to nearly every class, and a rapidly increasing number of faithful witnesses to the cleansing power of Jesus' blood.' The preachers of Cavan and Rice Lake lightened each other's labors by interchange, and rejoiced in the progress of the work. From the extremes, east and west, came the laborers for Bay of Quinte—George Poole from Ottawa, and Matthew Whiting from Amherstburgh.

The new Presiding Elder of the Augusta District, Rev. Anson Green, leaving his wife in the comfortable home of Mr. William Pennock, Stone's Corners, was by the 8th of September at Bytown, 'a small village beautifully situated between two rivers, near where the Rideau empties its dark waters into the Ottawa. Our Quarterly Meeting was held about seven miles up the river, on the Lower Canada side, in a church on the farm of Mr. Grimes. Mr. G. F. Taylor, recording steward, appears to be the leading mind.' So he was thirty years later, when the writer, in the growing village of Aylmer, found a good stone church and parsonage, Mr. Taylor still holding acknowledged pre-eminence and delighting to tell how he, a raw Scotch boy, was led into the Methodist Church by a member asking him one Sunday morning, "Will you go with us to the class?" "I don't care if I do," he said, and went. He spent the hour looking out of the window, but listening intently to the strangest experiences he had ever heard—experiences which led him to Christ and taught him to sing—

"What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible."

Over forty years have passed since we shared Mr. Taylor's cheering co-operation and the generous hospitality of his comfortable home. My wife says: "I never forget Mr. Taylor; he was so kind and considerate."

Mr. Green proceeds: 'On the Richmond circuit we found no church, but held services in log houses. The village is mostly log-cabins, in the midst of a dense forest. Mr. Williams has a large circuit and is laboring hard. On the Mississippi circuit I was comfortably entertained by Mr. Bellows, a merchant in Carleton Place. The chapel will hold about two hundred, and a few more were packed in. Mr. Brock is much esteemed. September 29th.—Perth, a small town, preparing to build a church; Mr. John Jackson our principal dependence.

'After four weeks I was delighted to turn homeward. The cholera is leaving our shores, but has made fearful ravages—1,421 deaths in Quebec City in three weeks; thirty in Montreal in four days. One of our members in Kingston sent his wife into the country, but in a few days both were taken. Our ministers have been faithful in visiting the sick. October 6th.—The old Augusta church was crowded. Our love-feast was a heaven on earth, souls crying for mercy and our blessed Redeemer receiving sinners. Bro. Healy has much work on his hands and is to have a colleague. Matilda circuit, 13th; no church at Moulinette, so we took the field and the Lord of Hosts was with us. Bro. Waldron's warm-hearted appeals suit this German population. A fine ride down the banks of the St. Lawrence; scarcely imagined we had such fine country here—farms well tilled, orchards, comfortable houses, good roads and this magnificent river to the ocean. Passing through the picturesque Thousand Islands it flows in peerless majesty to the rapids below Prescott, gathering its greatest fury for the Long Sault, from Dickenson's Landing to Cornwall, where it foams and rages as though old Neptune would break through the earth.' Yet now we descend these frightful rapids in a steamboat!

'October 20th.—Rideau circuit extends up and down the river a long distance. Bro. Hurlburt should have a colleague. A good church in Wolford, holding about six hundred. Ministers find a good home with Rev. William Brown. Methodism has a firm hold of the people. November 3rd.—Elizabethtown; good time, choice friends. Bro. Williams' four-days meeting of last year extended to eleven days, and the glorious ingathering of eighty souls is not forgotten. November 10th, Prescott; small town, small church and small congregation. For a long time this was the foot of navigation, but now the steamers run to Dickenson's Landing, at the head of the Long Sault. Most of the goods sold in this province are towed up the river in Durham boats, but canals are soon to be built. 17th.—Glad to be back to Brockville. The congregation has improved under the fervid eloquence of Bro. William Ryerson, the most powerful pulpit and platform orator in this country.

'I have now visited all the circuits on this large district except two, and find that I have travelled about 1,000 miles a year, besides extra work. Our love-feasts and sacramental services have been seasons of holy triumph. Tidings of the death of the distinguished commentator, Dr. Adam Clarke, reached me while absent from home. For more than fifty years he was offering Christ to listening multitudes. On the 26th of August, while hundreds were assembled to hear him preach, he was struggling with the cholera. After seventeen hours he "was not, for God took him."'

We cannot follow Mr. Green on his successive rounds, but must see him through another notable journey:

'The pleasure of wishing my wife and little boy a Happy New Year this morning was better to me than a stalled ox with strangers. Mrs. Green's health is but indifferent, and none but God knows the anguish I feel when compelled to leave on my long tours. No worldly consideration could induce me to make these sacrifices. I am allowed only £75 per annum and travelling expenses, which I could realize in a few months or weeks in worldly pursuits; but my business is to save souls.

'My appointment for January 12th was on the old Ottawa circuit, 150 miles away. After a thaw the weather changed to piercing cold. Leaving cutter and robes, I mounted my horse and made twenty-five miles the first day over frozen mud, concealed by a sprinkling of snow, and found a good resting place with Michael Brouse, of Matilda. Next morning my horse could scarcely get out of the stable, and I was advised to abandon the journey. Having resolved never to disappoint a congregation, and this being my first appointment in those regions, I could not brook the idea of failure. "Well," said Mr. Brouse, "I must put you on my old Bob, for your horse can go no further." On "French Bob," hardy but rough, giving me a jolt at every step, I reached Mr. Bailey's at Moulinette after dark, sore, hungry and cold. I was tenderly cared for, but not greatly comforted on learning from good sister Bailey that my next day's ride would be fifty miles through the Glengarry woods to Vankleek Hill, without a stopping-place, and that I must start by three o'clock. Breakfast was ready, old Bob was fed, and in the dark, on a strange road, I faced a cold north wind. When I reached Vankleek Hill, nine o'clock, Mr. W. Johnson took me in, weary and stiffened with cold. I had still thirty miles to go, but snow was falling and the next morning Bro. Johnson took me in his sleigh to Lachute, where Bros. Black and Carroll were awaiting me. We found the school-house filled, and the divine presence made us happy—my lame back forgotten in the general joy. This large circuit of twenty appointments is served by two faithful men with success. My homeward journey was amusing. Mr. Case, of Hawkesbury, fitted up an old *traineau,* a box of rough boards filled with pea-straw, and Bob rigged in French harness with rope lines, causing the boys of Prescott to shout, "See the old Frenchman!" I could not but laugh heartily at their sport.'

After visiting the Rideau, Mississippi and other circuits, Mr. Green visited the Bonchère mission, cheering the missionary in the "dense woods." In the summer he attended camp-meetings on several circuits.

Of a great revival in Kitley, Rideau circuit, Mr. Hurlburt said: 'I never saw a place more changed in a few days. There are but few families that have not been visited. Glory to God for His goodness to this place.'

Mr. Green again writes: 'Political prospects brighten a little. From the Conference of 1831 we sent, through His Excellency, a memorial to the King against a sectarian college, and praying that the Clergy Reserves be devoted to educational purposes. For this act of presumption we received a bitter rebuke from His Excellency. But the outburst of condemnation from the papers of the country probably made him wish he had treated us with more consideration. The House of Assembly, also, at its last session, passed some strong resolutions on the same subjects and sent a memorial to the foot of the throne. The changes asked for are likely to be made. The Canadian Agent's six months in England, giving information on the affairs of our country, may have taught the Governor that his treatment of the people is as unacceptable in Britain as in Canada.'

A few extracts from letters will indicate the state of the work in Lower Canada. In December, 1832, Mr. William Lunn, of Montreal, wrote: "We have just been re-letting our pews and sittings for the ensuing year—total, £226. The dreadful visitation through the summer has led many to seek salvation."

In March, 1833, another writes: 'The Lord has blest us abundantly in Montreal. Upwards of four hundred conversions have taken place. It is now necessary for us to have a chapel in St. Lawrence Suburbs.'

The Rev. William Squire, also of Montreal, writes, about the same time: 'God in his great mercy continues that gracious influence to this station by which we have been favored for some months past. We are much in want of missionaries, the people incessantly crying out for aid in the vicinity of this city.'

Among new men enlisted we find Jason Lee and his nephew, Daniel Lee, converted under Rev. R. Pope. Their labors in Canada came to a close suddenly through their acceptance of an earnest call for laborers in Oregon. Several changes were made in the stations, and the district reported an increase of over six hundred.

CHAPTER XXII.

1833.

THE UNION CONSUMMATED.

Ryerson — Home Government — Irish Conference — Arrivals — Marsden — Stinson — Tour—Conference — York — Union — Agreement — Addresses — Articles — Resolutions — Regulations — Probationers — Ordinations — Stations — Books — M. E. Church — Next Conference — Richardson's valedictory—New editor's inaugural and appeal.

THE Rev. Egerton Ryerson was the bearer of a Petition to the King, signed by 20,000 persons, against the Clergy Reserves monopoly. The petition was presented through Lord Stanley, the Colonial Secretary.

Mr. Ryerson says: 'I have had two interviews with Mr. Secretary Stanley on the subject of the House of Assembly's Address on the Clergy Reserves, and have drawn up a statement of the grounds on which the House and the great body of the people resist the pretensions and claims of the Episcopal clergy. He manifested a little surprise when I turned to the journals of the Upper Canada House of Assembly and produced proof that the Methodist ministers in the province were not under the United States Conference, nor at its disposal.

'I have now finished all that can be done in regard to the primary object of my mission until the meeting of Conference. All the arrangements relative to this important matter will, I doubt not, disappoint the enemies and satisfy the expectations of the friends of Methodism in Upper Canada. An invitation to attend the Annual Missionary Meeting in Dublin I am unable to accept, but hope to see the Irish Conference in Cork.'

Later Mr. Ryerson wrote: 'The Address from Upper Canada to the King, praying for the disposal of the Clergy Reserves for purposes of education, was presented on the 8th ult. The important interests involved in the Address induced me to sacrifice the pleasure and profit of my intended visit to the Irish Conference. Assurance has been given that the question will shortly be decided. I furnish a brief outline of what I shall in a day or two lay before His Majesty's Government. Often and fervently have I wished that I possessed the head and tongue of some I know in Upper Canada for the statement and discussion of this question of law, of equity and religion. In regard to the reappointment of the Crown officers, Messrs. Boulton and Hagerman, I have good authority for saying that it has been in consequence of assurances and proofs which these gentlemen gave His Majesty's Government that their conduct had not been disrespectful to the Government and that the newspapers exaggerated and misrepresented their speeches. I had never heard complaints of that kind before. I leave on the 8th of next month.'

On the 18th of September the Rev. George Marsden, the Rev. Joseph Stinson and family, and the Rev. Peter Jones and his bride arrived in York. The Rev. Egerton Ryerson preceded them by a few days. The Revs. Marsden and Stinson preached in York on September 22nd. They then made a tour of the Niagara District and preached in Hamilton on the next Sabbath. As the time for the meeting of Conference drew near hearty expressions of satisfaction and hopefulness were heard throughout the circuits regarding the Union.

The Conference met in York, October 2nd, 1833. So soon as the General Conference was duly organized the question of union with the British Conference was taken up.

We give a synopsis of the answer brought from the British Conference:

To the General Superintendent and the Conference of the Methodist Episcopal Church in Upper Canada:

Dear Brethren,—The Address of your Conference has afforded us cause of devout thanksgiving. We rejoice in the success with which Almighty God has crowned your labors during the past year, and in the good resulting from your missionary operations among the Indian tribes. To you has been awarded the honor of paying some considerable portion of the debt which we owe as a nation to those interesting aboriginal inhabitants of British America. In regard to ourselves, many of our most useful fellow-laborers have been removed; but God has been eminently with us and has made our labors successful to an unprecedented extent.

Your proposals of Union have been received by us with great satisfaction. The few alterations which we have made in your plan have for their object to secure more effectually a vital and beneficial union without interfering with the privileges of your preachers or societies or affecting your chapel property. For your missions we have agreed to allow a yearly sum not exceeding £1,000. We are truly thankful for the appointment of your excellent representative, the Rev. Egerton Ryerson, whose urbanity and efficient public labors have strengthened the general feeling in favor of the proposed Union.

We have appointed as our representative to your Conference the Rev. George Marsden, who has twice honorably filled the office of President and whose knowledge of Canadian affairs especially qualifies him for the business now confided to him. We send as his companion the Rev. Joseph Stinson, whom we regard as a fit person to remain with you as the General Superintendent of the missions.

We earnestly pray that the blessing of the Great Head of the Church may rest upon you in all your deliberations. Anticipating the happiest results from the negotiations,

We remain, Dear Brethren,
In behalf of the Conference,

RICHARD TREFFRY, *President.*
EDMUND GRINDROD, *Secretary.*

MANCHESTER, August 7th, 1833.

PROPOSED ARTICLES OF UNION

between the British Wesleyan Methodist Conference and the Conference of the Methodist Episcopal Church in British North America:

The English Wesleyan Conference concurring in the communication of the Canadian Conference, and deprecating the evils which might arise from collision; and believing that the cause of religion generally and the interests of Methodism in particular would be greatly promoted by the united exertions of the two connexions; considering, also, that the two bodies concur in holding the doctrines of Methodism, as contained in the notes of Mr. Wesley on the New Testament and in his four volumes of sermons, agrees to the adoption of the following resolutions:

I. That such a Union between the English Wesleyan and Canadian Connexions as shall preserve inviolate the rights and privileges of the Canadian preachers and societies, on the one hand, and on the other shall secure the funds of the English Conference against any claims on the part of the Canadian preachers, is highly important and desirable.

II. That, as proposed in the second and third resolutions of the Canadian Conference, in order to effect this object the discipline, economy and form of church government in general of the Wesleyan Methodists in England be introduced into the societies in Upper Canada; and that in particular an annual presidency be adopted.

III. That the usages of the English Conference in reference to the probation, examination and admission of candidates into the itinerant ministry be adopted.

IV. That preachers who have travelled the usual term of probation and are accepted by the Canadian Conference shall be ordained by the imposition of the hands of the President and of three or more of the senior preachers according to the form contained in Mr. Wesley's "Sunday Morning Service of the Methodists," by which the Wesleyan missionaries in England are ordained, and which is the same as the form of ordaining Elders in the Discipline of the Canadian Conference.

V. That the English Conference shall have authority to send from year to year one of its own body to preside over the Canadian Conference; but the same person shall not be appointed oftener than once in four years, unless at the request of the Canadian Conference. When the English Conference does not send a President from England the Canadian Conference shall, on its assembling, choose one of its own members.

The proposal of the Canadian Conference is understood to include, as a matter of course, that the President of Conference shall exercise the same functions generally as the present General Superintendent now actually exercises; he shall not, however, have authority to appoint any preacher to any circuit or station contrary to the counsel or advice of a majority of the Chairmen of Districts or Presiding Elders associated with him as a Stationing Committee.

VI. That the missions among the Indian tribes and destitute settlers which are now or may be hereafter established in Upper Canada shall be regarded as missions of the English Wesleyan Missionary Society, under the following regulations:

1. The Parent Committee, in London, shall determine the amount to be applied annually to the support and extension of the missions; and this sum shall be distributed by a committee consisting of the President, the General Superintendent of Missions, the Chairmen of Districts and seven other persons appointed by the Canadian Conference. A Standing Board or Committee, consisting of an equal number of preachers and laymen, shall, moreover, be appointed as heretofore at every Conference, which during the year shall have authority, in concurrence with the General Superintendent of Missions, to apply any money granted by the Parent Committee and not distributed by the Conference, in establishing new missions among the heathen and otherwise promoting the missionary work.

2. The Methodist Missionary Society in Upper Canada shall be auxiliary to the English Wesleyan Missionary Society, and the money raised by it shall be paid into the funds of the Parent Society.

3. The missionaries shall be stationed at the Canada Conference in the same way as the other preachers, with this proviso, however, that the General Superintendent of Missions shall be associated with the President and Chairmen of Districts in their appointment.

4. All the preachers who may be sent from this country into the work in Upper Canada shall be members of the Canadian Conference, and shall be placed under the same discipline and entitled to the same rights and privileges as the native preachers: that is, should a sufficient number of young men not be found in Canada properly qualified, the British Conference will send out as many young men from England as may be requested by the Canadian Conference.

5. Provides—that instead of the stations of missionaries being sent for the sanction of the English Committee and Conference, a General Superintendent of

Missions shall be appointed by the English Conference and paid by the Parent Society, with the same status as Chairmen of Districts, and to pay the missionaries the allowances made.

VII. The Canadian Conference, in legislating for its own members or the Connexion at large, shall not at any time make any rule nor introduce any regulation which may infringe these Articles of Agreement between the two Conferences.

Signed by order and on behalf of the Conference,

RICHARD TREFFRY, *President.*
EDMUND GRINDROD, *Secretary.*

MANCHESTER, August 7th, 1833.

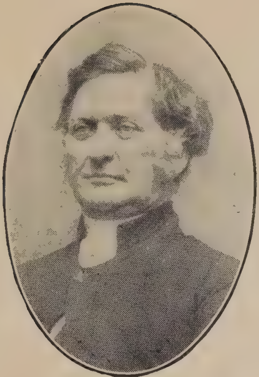
The Address and Resolutions of the British Conference having been thoroughly considered, it was unanimously resolved: "That this Conference cordially concurs in the Resolutions of the British Conference, dated Manchester, August 7th, 1833."

We give the following extracts from the Reply of the Canada to the British Conference:

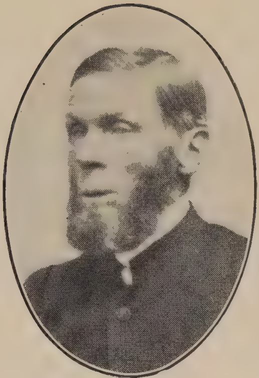
Very dear Fathers and Brethren,—Most gratefully do we acknowledge your fraternal and affectionate Reply to the Address of our last Conference. We sympathize with you in your unprecedented bereavements and rejoice in your unparalleled prosperity.

We have been blessed with peace and harmony in all our societies during the past year. Our numerical increase is 1,217, making a total of 16,039 church members.

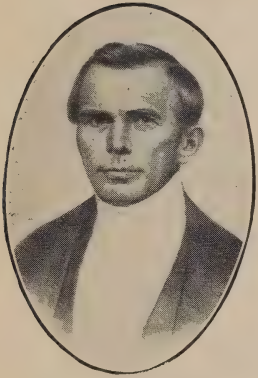
The Articles of Union, as amended and unanimously adopted by your Conference, have been unanimously agreed to on our part. We rejoice that a foundation is thus harmoniously laid for the permanent unity of Methodism and extension of the work of God in British North America.



Richard Jones

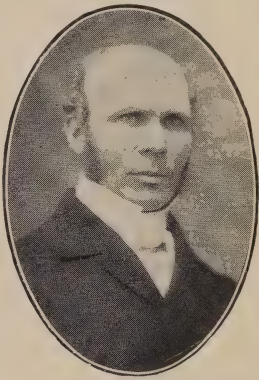


John Carroll, D.D.



Henry Wilkinson

Samuel Rose, D.D.



Wellington Jeffers, D.D.

Robert Alder, D.D.

George Marsden

We are unable to express the obligations we are under for the appointment of your venerated representative, the Rev. George Marsden, to preside over us. His despatch in business, his wisdom in counsel and great usefulness in public ministrations have imposed upon us a debt of gratitude we can never discharge. Nor can we omit expressing our cordial approbation of the Agent of your Missionary Committee, the Rev. Joseph Stinson, from whose piety, talents and zeal we anticipate great profit to the missions under his superintendence.

We beg to express our hearty thanks for your kindness to our representative, and for the liberal assistance promised towards our missions.

Believing that these negotiations have been carried on and completed in the fear of God, and entreating an interest in your prayers,

We remain, very dear Fathers and Brethren,
By order and on behalf of the Conference,
EGERTON RYERSON, *Secretary.*

YORK, U.C., October 9th, 1833.

The Rev. John Carroll, a participant in the momentous conclusion reached that day, records: 'The first business was of a legislative character, that is to say, the adoption of the Articles of Union, as modified by the British Conference, which was done in strictest conformity to the Constitution of the General Conference and the Discipline of the Church. Some who had not been so hearty for the Union, or some of its details—the Rev. James Richardson in particular—when the measure came to be put as a whole urged a unanimous vote.' The only member opposed to the vote—the Rev. Joseph Gatchell, a superannuated minister—unwilling to vote in opposition, withdrew from the house. The Rev. George Marsden spoke under the strongest emotions and then led the Conference in fervent prayer.'

Thus heartily were concluded negotiations fraught with untold prospective advantages to Methodism and to the religious interests of the country.

The following probationers, previously received into full connection, were *ordained:*

John C. Davidson, George Poole, Richard Jones, James Norris, Cyrus R. Allison, Matthew Whiting, Peter Jones, William Smith, John Beatty, Asahel Hurlburt, Alvah Adams, Hamilton Biggar, Richard Phelps, Ephraim Evans, Thomas Bevitt, John H. Huston, Simon Huntingdon, John Carroll, Henry Shaler, William Patrick and James Evans.

Admitted into full connection and ordained—Gilbert Miller, Conrad Vandusen, James Currie, James Brock, Edmund Shepherd and John Armstrong.

Three year men—Henry Wilkinson, Horace Dean.

Two year men—John Sunday, John Baxter, Lewis Warner, Edwy M. Ryerson, James Musgrove, Alexander McNab.

Received on trial—Thomas McMullen, John K. Williston, John Watson, Thomas Fawcett, John Law, William McFadden, Peter Kerr, Samuel Rose, Herman Davis, Moses Walker—a Mohawk chief.

Ceased to travel—John S. Atwood, John H. Huston.

The Superannuated—Thomas Whitehead, James Wilson, David Youmans, William Brown, Peter Jones, Wyatt Chamberlain, Joseph Gatchell, King Barton, Thomas Madden.

LIST OF STATIONS, 1833.

NIAGARA DISTRICT.

Franklin Metcalf, Presiding Elder.

Stamford—David Wright, Edwy M. Ryerson.
St. Catharines—James Evans, John Baxter.
Canboro—William Griffis.
Ancaster—Henry Wilkinson, John Armstrong.
Long Point—Hamilton Biggar, John Watson.

Westminster—Samuel Rose, Peter Kerr.
London—John Beatty. One wanted.
Thames—John Burgess.
Gosford—Horace Dean. One wanted.
Oxford—Richard Phelps.
Goderich—John Bailey.

York District.

James Richardson, Presiding Elder.

York—Alexander Irvine, Joseph Stinson.
Dumfries—Conrad Vandusen, Thomas McMullen.
Nelson—George Bissell, John K. Williston.
Toronto Circuit—Thomas Fawcett.
Yonge Street—Edmund Stoney, Robert Corson.
Albion—Gilbert Miller.
Whitby—Solomon Waldron.
Brock—One wanted.

Bay of Quinte District.

John Ryerson, Presiding Elder.

Kingston—William Ryerson.
Bay of Quinte—Matthew Whiting, James Musgrove.
Waterloo—George Ferguson, James Currie.
Hallowell—Rowley Heyland, Edmund Shepherd.
Belleville—John C. Davidson.
Cobourg—Richard Jones, Thomas Bevitt.
Cavan—John Law, Thomas Harmon.
Murray—George Poole.
Sidney—James Norris, Herman Davis.

Augusta District.

Anson Green, Presiding Elder.

Augusta—Alvah Adams, Simon Huntingdon.
Matilda—Ezra Healy. One wanted.
Ottawa—John Black. One wanted.
Bytown—John Carroll.
Richmond—William H. Williams.
Mississippi and Bonchère—James Brock.
Perth—William Patrick.
Rideau—Henry Shaler, Lewis Warner.
Brockville—William Smith.
Hull—William McFadden.
Elizabethtown—Charles Wood, Asahel Hurlburt.
Prescott—Alexander McNab.

MISSIONS.

Joseph Stinson, General Superintendent of Missions.

General Missionary to Indian tribes—William Case.
Indian Missionary, under General Superintendent—Peter Jones.
Lake Simcoe—Samuel Belton.
Rice Lake—Daniel McMullen.
Muncey—Ezra Adams.
Grape Island—To be visited by Belleville preacher.
Coldwater—To be visited by Lake Simcoe missionary.
Amherstburgh—One wanted.
Mohawks, Bay Quinte—To be visited by Belleville preacher.
Saugeen—One wanted.
Grand River—Joseph Messmore.
Missionary to the Indians—John Sunday.

Editor of the Christian Guardian—Egerton Ryerson.
Agents U. C. Academy—Ephraim Evans, Cyrus R. Allison.

Total for Superannuation and Contingent Funds, £340 14s. 5d.

	Whites.	Indians.	Total.
Members this year.......	15,126	913	16,039
Members last year.......	13,909	1,090	14,999
	Increase 1,217	Dec. 177	Inc. 1,040

In regard to books, resolved:

1. That a Depository of Books be established at York, and that a Book Committee be appointed, consisting of the Chairman of the York District, the Superintendents of York Station and of the Yonge Street circuit, with William Case, Joseph Stinson and Egerton Ryerson, who shall have power to order books from Great Britain and the United States, to examine accounts and otherwise manage the Concern.

2. That the Book Committee render to each Conference a detailed account of the state of the Concern.

3. That Egerton Ryerson be Book Agent.

A fraternal address to the Methodist Episcopal Church of the United States was adopted.

It was decided to hold the next Conference in Kingston, commencing at six o'clock in the morning of the second Wednesday in June, 1834.

In taking leave of the editorial chair the Rev. James Richardson writes, October 9th, 1833: 'The Conference closed the important and difficult business of the session at one o'clock this day; a session distinguished for an unusual degree of order, peace and unanimity. . . . . In reference to the momentous change in our relations and economy, arising from the union effected with our transatlantic brethren, it is adjusted and settled on a basis which we hope may prove as durable as time and as beneficial to the interests of true religion as the most ardent wishes of its best friends can desire. We trust the good sense of every member of our Church will lead him to see the propriety of cordially assisting, in the spirit of Christian love, to carry into effect as extensively and fully as possible the arrangements of the Conference in relation to the Union; and that no personal, private, nor party considerations whatever will in the least be permitted to hinder nor interrupt the good understanding which now happily exists between the British and Canadian Conferences. . . . . When the preliminary arrangements for effecting the Union were under consideration we were not without our fears for the results; . . . . but we are now free to confess and happy to find that our fears were groundless. We are fully satisfied that the best arrangement and disposition of this important measure is made that the respective circumstances of the two connexions would possibly permit.'

In the next issue of the *Guardian*, the Rev. Egerton Ryerson, again elected to the editorial chair, after inserting the Addresses of the two Conferences and the Articles of Union, says: 'We have devoted the columns of this day's paper to the Union, which we hope will be an acceptable apology for the absence of other matter. With our predecessor, we believe that "the best possible arrangements were made;" and that the method pursued by the Canadian Conference was the most expeditious, the safest and the only *disciplinary* course that could have been pursued. While every modification in our economy contemplated in the Articles of Union is confined to the preachers, and neither their duties lessened nor their allowances increased, the prospective advantages of the whole arrangement are extended to the societies. On every question relating to the general affairs of the Church the Conference was unanimous. Harmony and a high tone of religious feeling prevailed throughout the whole of the deliberations. We believe the preachers never returned to their several circuits more perfectly joined together in the same mind and judgment. We have seventy-three preachers, and eight more are requested from England.'

The Editor gracefully recognizes the labors of his predecessor during a year of perplexing difficulty, and inserts the Conference resolution: "That this Conference approves the Rev. James Richardson's management of the *Guardian* during the past year, and that our cordial thanks be given him for his services."

We give a synopsis of the leading editorial of the issue of October 23rd:

'The present is an eventful epoch in the history of Methodism in Upper Canada. All its interests are concentrated, its regulations and institutions permanently established—all brought about in a way which, we think, most clearly marks the hand of God. Methodism has been opposed and calumniated; many liberal supporters, sincere inquirers and unwary members have been drawn from its fold. The Union has been effected upon principles and in a manner that has exceeded the expectations of its friends and utterly confounded the hopes of its enemies. Those who thought that it could not be brought about without such a total change in our economy, and such a transfer of ourselves to another body as would essentially interfere with the privileges of our members, erred: first, in supposing that the economy and rules of Methodism in England were materially different from our own; secondly, in assuming that the British Conference would require such concessions as would imply a transfer of our societies. Many such have acknowledged their mistakes and now cordially approve the measure. Those who hoped to see our societies divided and eventually annihilated have been taken in their own snare.

'Another evidence that this arrangement is of God is in the special divine influence which rested on both Conferences while the subject was under consideration. No one who witnessed the devout solemnity, the forgetting of party prejudice, the fervent and enlarged desire, the importunate supplication, the love and joy that thrilled every heart, but must have felt that the love of God was present, directing and ratifying the negotiations. Does not every member owe a song of praise to Him who has helped us, made us of "the same mind and judgment," and crowned us with loving-kindness? Should not every preacher go to his field deeply impressed with increased obligations to proclaim to all a present and full salvation?'

CHAPTER XXIII.

1833.

THE UNION APPROVED—DISQUIETING EFFORTS.

England — Impressions — Papers — Postage — Mrs. John Jones — Grants — Accusations — Defence — English punctuality — Circuit news — Temperance — Physicians — Union approved — Gifts — Local preachers — Culp — Saltfleet — Meetings—Stirring up opposition—Claims—Charges disproved—Church property—Legal opinion—Alder—Quebec —Estimates—Stinson—Tours—Local preachers—Successes—Lower Canada—Stations—Stanstead—Hard times.

To the oft-repeated question, " What do you think of England?" Mr Ryerson replied: " Much better, on the whole, than I had anticipated." In an editorial he unfolded his views of the people, their religion, politics and government. ' Our impressions of the religious and moral character, patriotism and influence of the several political parties into which the British people are divided were in some respects materially different under personal observation from what they had appeared by hearsay and reading.'

Correspondence on the Clergy Reserves was continued. A prospectus of a *Journal of Temperance* was published by the Upper Canada Temperance Society. The official returns of the Post Office Department, 1827 to 1831, showed that the secular papers had paid from £5 to £80 in postage, and the *Christian Guardian, £227.* This suggested inquiry into the honesty of returns, with some trenchant suggestions.

A notice of the death of Mrs. Jones, wife of Mr. John Jones, brother of Peter, appeared in the *Guardian.* She was a niece of the late John Brant, Mohawk Chief and superintendent of the Six Nations. A year after her conversion at Grand River, in 1823, she was married to Mr. Jones. On their removal to the Credit she entertained the missionary, Egerton Ryerson, "with every attention and Christian kindness." She was noted for deep piety and earnest efforts for her people. At the age of twenty-eight years she died November 3rd, 1833, expressing a "sure and certain hope of a glorious resurrection to everlasting life." Of her four children, two had preceded her to the heavenly home.

By the *Colonial Advocate* and other papers the Methodist Conference was accused of receiving from the Government £900 in support of its ministers. This was a grant made to the British Wesleyan Committee, and was one of several made to religious denominations for the building of chapels, school-houses and otherwise assisting their missions.

In reply to sundry allegations in the papers, involving the abandonment of former principles by the Editor of the *Guardian,* he writes: 'We do most unequivocally deny having undergone the slightest change in regard to our principles or views relative to any question or measure, political or religious, that we have ever advocated or opposed in Upper Canada.' As to pledges said to have been given, the Editor writes, December 4th, 1833: 'It has been stated by several editors, and from different quarters, that the English Conference had required, and we had given assurance that the political principles of the *Guardian* should be changed. The subject was introduced in the Conference Committee by Mr. Bunting saying that much had been said as to political intermeddling by the Canadian preachers and the official organ of the Conference. Mr. Ryerson explained the exciting causes of contention in Canada—Dr. Strachan's sermon, his Letter and Chart, the Clergy Reserves, etc., which made it incumbent on Methodist ministers to speak and write in defence of their principles. The Committee expressed satisfaction and did not desire to meddle with Canadian politics. During our stay in England we never saw preaching, prayer, class, missionary committee nor Conference meeting commence three minutes after the time appointed. This punctuality is not peculiar to Methodism, but is common in all religious and benevolent meetings, Parliament, office and social life.'

The liberality of the circuits in providing and furnishing parsonages, the efficiency and acceptability of local preachers, the voluntary offerings of members for circuit and missionary purposes, with other features of Old Country Methodism, were favorably noticed by Mr. Ryerson.

In the Union arrangements certain measures affecting members and local preachers were referred to the Quarterly Meetings for their approval.

From Bytown the Rev. Anson Green writes, January 5th, 1834: 'I am nearly round my district and am happy to find that the cause of God is in some degree gaining ground. The proposed amendments in the Discipline regarding local preachers and District Meetings, etc., have been adopted by the Quarterly Meetings.'

A site for a new Methodist church in Port Hope was given by John D. Smith, Esq., and preparations were made for building.

The Rev. R. Heyland writes from Hallowell: 'The local preachers and exhorters, so far as I know, highly approve of a plan of appointments. Our people are praying for a revival; they seem firmly attached to the Conference and Methodism."

From the Rideau circuit came good tidings of religious prosperity. From Matilda—'The Lord is reviving His work; many have been converted. Temperance is triumphing, ninety added to the society, making about 550 members.'

In Montreal twenty-eight physicians, on behalf of the Young Men's Temperance Society, signed a declaration that they were 'unanimously of opinion that ardent spirits cannot be regarded as necessary or nourishing, but, on the contrary, the fruitful source of disease and the principal cause of poverty, crime and misery.'

The Young Men's Temperance Society, York, held their annual meeting, February 25th, when sixty-three names were added, making a total of 267.

The fifth annual report of the York Sunday-school Committee showed an average attendance of 176, over 20,000 verses recited by the boys and nearly twice as many by the girls. Mr. S. S. Junkin was secretary, Mr. Alexander Hamilton assistant secretary, Mr. John Tyner treasurer—all names still remembered.

From Gosfield the Rev. H. Dean wrote: 'The Union is well received. Not one has left the church in consequence of it.'

The Rev. George Marsden writes: 'It is no wonder that opposition should arise against so great and important a measure as the Union of the British and Canada Conferences—a measure fraught with future good, probably to hundreds of thousands of immortal souls, and a blessing to many generations. It is agreed that the Rev.

Mr. Alder shall accompany the President to Upper Canada in the spring.'

At the Belleville missionary meeting, February, 1834, the third resolution adopted was: 'That the following persons be appointed a committee to forward the objects of the Belleville auxiliary: John Reynolds, secretary; Billa Flint, treasurer; Messrs. P. G. Selden, J. Brickford, W. Ross, A. Youmans, B. Ketchison and Dr. Walton. One gentleman, a member of the Church of England, not having any change with him, placed a penknife on the plate and the next morning redeemed it by handing us four dollars. A young lady, on seeing the plate passing, ran home and returning quickly placed a dollar on the table. Four of the above committee, thus actively co-operating with the Wesleyan Methodist Church, at a later date claimed the Belleville chapel for the Episcopal Methodists.

The status and qualifications of local preachers continued to awaken general interest, with a prevailing opinion against their ordination. The Rev. R. Jones writes from Cobourg: 'We have eight local preachers, and of these only three have expressed themselves in opposition to the improved section of Discipline respecting local preachers; two of them are very moderate, willing to be put on a plan with the rest of the brethren. The cause of temperance is prospering, several hundred members having been added.'

Notwithstanding the unanimity with which the Union measures had been adopted, it was not long before some notes of dissatisfaction were heard. On December 18th. tant a measure as the Union of the British and Canada David Culp, located Elder, Arnon C. Seaver and three local preachers. They adopted resolutions asserting the right of self-government and certain privileges of local preachers, which were signed by Mr. Culp as chairman and Mr. Seaver as secretary.

Another meeting was held in the township of Blenheim, January 9th, 1834, at which the same subjects were discussed. The chairman of that meeting sent the following letter to the *Guardian:*

BURFORD, March 9th, 1834.

Dear Brother,—Having lately heard that my name is used as sanctioning the resolutions passed at the local conference held on the 9th and 10th of January last, I take this method of informing the public that I, as chairman, signed the resolutions, yet protested against them *in toto* at the time and disapproved of the course pursued by the local brethren. With others I expected the meeting was called for the purpose of having our grievances redressed; but finding that this was not to be the case, and rather separation intended, my mind was grieved and I had to lament that I took the chair.

I remain, etc.,

ABNER MATTHEWS.

Another meeting, called to meet in Belleville shortly after, was attended by sixteen local preachers and others.

On the 25th of January, 1834, the Quarterly Meeting of the London circuit adopted certain resolutions and issued an appeal to the members of the Church. For this meeting John Bailey seems to have been mainly responsible. He was an elderly man, and had been anxious to take regular work. He failed in his examinations but was employed under a chairman, being set down for Goderich as assistant to Mr. Beatty, of London, these places having been connected. He was on the ground in advance of Mr. Beatty and took the opportunity of stirring up opposition instead of doing the work he had accepted.

A request was published for all members of the Methodist Episcopal Church throughout the province to meet in Trafalgar on the 10th of March. On the first day seven persons were there, and on the second about as many more, six of whom had sought to be employed in the travelling connexion but were not accepted. The discussions ended in a series of resolutions affirming:

That the Church is a society of faithful believers in Christ; that there are ministers and people in the Church; that the Bible is the rule of faith and practice; that union in such societies is voluntary; that the Methodist Episcopal Church in Canada became free and independent in 1828; that every member of said Church is interested in the Discipline; that certain powers of legislation are vested in the General Conference; that the Conference of the Methodist Episcopal Church in consummating the Union acted without Disciplinary authority, forfeited pastoral charge of said Church, alienated all right or possession of real property secured by law to said Church; that we enter our protest to the change made by the Annual Conference and hold ourselves and those members who concur with us as still the legal Methodist Episcopal Church in Canada; that a General Superintendent be appointed to itinerate through the province and notify all our preachers, travelling and local, to meet in Conference on the 25th of June next, at Cummer's Meeting-House, Yonge Street, to elect and constitute a Bishop and to adopt rules and regulations for the Church; that the said Superintendent with the Elders now present do form a committee to appoint such preachers as may offer; that we feel ourselves bound to accede to any such conciliatory offers as may secure to preachers and people what we conceive to be their natural rights; that the

Hamilton *Free Press* and the Cobourg *Reformer* be requested to insert these resolutions, and other papers to copy them.

JOHN W. BRYAN, *President.*
ARNON C. SEAVER, *Secretary.*

TRAFALGAR, March 12th, 1834.

In all these meetings the chief objections to the Union were:

1. That the General Conference was not legally constituted.

2. That the change from Episcopacy to an Annual Presidency was without authority.

3. That the rights and privileges of members were sacrificed.

Against the General Conference it was alleged that certain persons had been admitted without legal qualification. Through lack of a Bishop, the ordination of certain elders-elect had been unavoidably deferred. The Constitution of the General Conference provided that it be " composed of all the travelling elders who have travelled four full calendar years last past and have been received into full connection." By vote of the General Conference this article was changed to meet the exigency of the candidates who, though admitted into full connection, had not been ordained; and, to prevent any possible pretext for objection, to read: " The General Conference shall be composed of all the elders and elders-elect who are members of the Annual Conference." This change the General Conference by its Constitution was competent to make, and that General Conference was therefore legally constituted. As to the change from Episcopacy, No. 7 of the Restrictive Rules provides: " That upon the joint recommendation of three-fourths of the Annual Conference or Conferences, then the majority of three-fourths of the General Conference shall suffice to alter any of the above restrictions except the 6th and 7th, which shall not be done away nor altered without the recommendation or consent of two-thirds of the Quarterly Meetings throughout the Connexion."

"The modification in the Episcopacy or General Superintendency was made according to the very *letter* of Discipline, first by a majority of three-fourths of the *Annual* Conference; and secondly, by a majority of three-fourths of the General Conference."—*Guardian,* April 1st, 1835.

Of the above exceptions the 6th refers to temporal economy and the 7th to doctrines, rights of members, etc.; these were laid before the Quarterly Meetings and received the necessary three-fourths majority. The General Conference, therefore, did not exceed its authority, and the rights of members were not violated.

As to the ordination of local preachers, this was a temporary permission to meet necessities of the work in Canada, but not admissible either in the United States or England. Its discontinuance was not strongly objected to, even by local preachers themselves, as the ratification by the Quarterly Meetings shows. Any other apparent lessening of privileges was abundantly compensated for by new provisions.

While we willingly concede the fairness and reasonableness of these proceedings, we think it probable that before such a project could be carried through in our day, the whole question would be submitted to the Quarterly Meetings for the verdict of the people, as was done prior to our later general union. But we do not admit that because this was not done, that the subsequent organized and persistent opposition was justifiable, even though many with pure motives may have taken part in that opposition.

'Some individuals in the Methodist Church,' writes the Editor, March 26th, 1834, 'have been opposed from the beginning to the Union. The Articles of Union were so unexceptionable that the anticipated grounds of opposition were taken away. But the new clause of Discipline regulating local preachers' meetings, etc., which was laid before the Quarterly Meetings, afforded a pretext for opposition. In the public press appeals began to appear in behalf of the rights of local preachers. The rules were published, discussed and adopted by a majority of two-thirds of the Quarterly Meetings. The complaints of violated rights were found to be groundless. Conventions were called, but the professed cause of complaint was scarcely alluded to. The Union was denounced and the Conference condemned.' . . . 'What Discipline ever authorized sixteen self-moved and self-appointed individuals to judge for the Church, to condemn for the Church, to assume the property of the Church, to elect a Superintendent for the Church, and to appoint a General Conference for the Church? The preachers and trustees will now know their duty in regard to those persons who are sowing discord and inveighing against the Discipline.'

In regard to church property the following legal opinion had been given, on application, January 5th, 1833: "We are of opinion that if Episcopacy should be abolished in your Church, and some other form of church government should be established in the manner mentioned in your book of Discipline, the rights and interests of the Conference in any church property, whether they were legal or only equitable rights and interests, would not be impaired nor affected by such change.

"MARSHALL S. BIDWELL,
"JOHN ROLPH.

"Rev. Messrs. J. Richardson and A. Irvine."

In Quebec, at a temperance meeting held in March, 1834, the Lord Bishop presiding, it was stated that there were in that city 135 taverns, 130 shops and stores in which liquor was sold—one house in every thirteen.

An American Missionary Society at this time made the following estimate:

Nominal Christians in the world	228,000,000
Jews	40,000,000
Mohammedans	100,000,000
Pagans	470,000,000
Total	838,000,000

Number of missionaries, about 700.

February 11th, 1834, the Rev. Joseph Stinson writes of his missionary tours: 'I arrived at Cobourg the day after I left York and was kindly received by Mr. and Mrs. Bevitt. On Sunday morning I held the Quarterly Meeting at Rice Lake. The chapel was full. The Indians were very happy, and it was most pleasing to hear them sing the praises of the Lord and tell of His love. On Monday I rode twenty-five miles in the woods to Mud Lake and preached to a few Indians. In the evening I preached in a ball-room, in a village called Peterborough, to a large and very attentive congregation—several of them English settlers. Tuesday I preached in Cobourg; Wednesday, drove with Mr. and

Mrs. Armstrong to Colborne; Friday I preached at the Mohawk mission, and on Saturday went with Bro. Case to Grape Island. Sunday morning we had preaching, sacrament and love-feast; in the evening a missionary meeting in Belleville; collection, £8. . Monday, after visiting the school at Grape Island and meeting the leaders we attended a temperance meeting at Demorestville. Came this morning with Bro. J. Ryerson to Hallowell for a missionary meeting.'

A local preacher spoke of "Local Preachers' Conferences" as 'an injurious innovation. Districts were too extensive and distances too great for poor men's time or money. Quarterly Meetings were much more convenient, economical and satisfactory—therefore much to be preferred.'

Some agitation in Belleville was succeeded by harmony, attentive hearers and good Sunday-schools. A twelve-days meeting on the Hallowell circuit brought forty additions, 'the work still going on, peace within our borders and glory in our souls.'

The Rev. S. Waldron writes from Whitby, April 22nd, 1834: 'At the commencement of this Conference year several were unfriendly to the Union for want of correct information. This has been supplied by the *Guardian,* by the preachers, and especially by our good Bro. Richardson at our Quarterly Meetings. At a recent local preachers' meeting it was evident that times were growing better. An independent society was actually commenced, but now we witness better things. The Holy Spirit has been poured out, and several have passed from death into life.'

From St. Catharines the Rev. James Evans wrote: 'With few exceptions our people remain firm. It was said we dare not show the new edition of our Discipline; but the circulation of copies shows such sayings in their proper color—*black.*' Rev. S. Rose, of Westminster, wrote: 'Only one has left on account of the Union, and over fifty have been added during the year.'

The Rev. Edmund Grindrod expected to sail from England on the 8th of April to attend the District Meeting in Lower Canada and visit in Upper Canada until Conference. He mentioned the death of Mrs. Marsden.

In Lower Canada the Rev. William Crosscombe, chairman, was stationed in Montreal; William Squire at Stanstead; William Shenstone at Shefford; James Booth at Odelltown; John Hick and John Tomkins in Quebec. Several circuits were to be supplied. Thomas Turner was in Kingston.

Stanstead, August 8th, 1833, Rev. William Squire writes: 'We have nominally twelve classes, but only one in the habit of meeting. I have reorganized three, with some promise. May God have mercy upon us, for we are fallen very low! To increase our misery there is great want of food; it is not to be had for money, owing to the failure of the crops. The coming harvest is expected to be even more deficient. Our houses are searched nightly by thieves in quest of food. I once lost all the meat I had, and no wonder when some are living on green potato tops. We cannot get a potato, and our flour is brought from Montreal at enormous expense. Give us a place in your prayers that our faith fail not.'

The increase for the district was 109; total, 2,204.

CHAPTER XXIV.

1834.

HARMONIOUS CO-OPERATION, WEST AND EAST.

Conference—Kingston—Grindrod—Young men — Ordinations—Name of Church — History proposed — Stations — Toronto city—Extracts—Cummer's Chapel — Attendants—Belleville—Reynolds — Trafalgar — Delegates to General Conference—Dissension — Results — Stinson — Missions — Missionaries—Cholera—Mr. Hick's death—Gosfield—London—Good Work—St. Thomas — Toronto — Corson—Camp-meetings—Switzers—Wilkinson—Early history—Matilda—Losee—Mrs. Wright — Thanksgiving — Hume — Agitation — Papineau —Wm. Lyon Mackenzie — Sidney — Hallowell—Heyland—Conversions — Slight — Lake Huron — St. Clair — Case—Switzerland — Stinson — Lord — President — Winter — Prosperity—New Chapel, Adolphustown—Irvingism— Mormonism—Cholera — Lower Canada—Stations — Revivals—Stanstead—Montreal—Caughey—Quebec—Lord—Increase.

THE Annual Conference met in Kingston on the 11th of June, 1834. The President, Rev. Edmund Grindrod, after a tedious passage of thirty-nine days, was delayed at Albany by illness and did not arrive for the opening. By request the Rev. Robert Alder took the chair until the President arrived.

On Friday evening the chapel was filled to overflowing for the admission of the young men who had completed their probation. On Sunday morning, in the British Wesleyan chapel, the President preached the ordination sermon and ordained the young men. In the evening he held a communion service in the Presbyterian church, kindly offered for the occasion.

Received into full connection and ordained—Henry Wilkinson, Edwy M. Ryerson, Alexander McNab, Lewis Warner, James Musgrove, John S. Atwood.

Three year men—Horace Dean.

Two year men—John Baxter, John Sunday.

One year men—Samuel Rose, John Watson, Peter Ker, Moses Walker, Thomas Fawcett, John K. Williston, Thomas McMullen, John Law, Heman Davis, William McMullen.

Received on trial,—George Playter, Stephen Brownell, Vincent B. Howard.

Died—Thomas Madden.

Desisted—Peter Jones, 1st, Alvah Adams, George Bissell.

Supernumeraries—Alexander McNab, Wyatt Chamberlain.

Superannuated.—Thomas Whitehead, James Wilson, David Youmans, William Brown, Joseph Gatchell, King Barton, Franklin Metcalf, Philander Smith, Andrew Prindle.

Ordained for special purposes—John Sunday, a Chippewa; and Moses Walker, a Mohawk.

As a final decision in regard to the ordination of local preachers it was resolved—"That whereas, in the judgment of this Conference, the ordaining of men engaged in secular pursuits to the office of the holy ministry is contrary to the principles and practice of the Venerable Founder of Methodism, in future the ordination of local preachers shall cease, as the altered circumstances in which the Connexion is placed render it unnecessary."

The name of the Church was changed to the "Wesleyan Methodist Church in Canada."

'The alterations relative to local preachers, having been approved by a majority of more than two-thirds of the Quarterly Meetings, are now become established rules.'

A decrease in the membership of 1,109 was attributed in part to an error in the returns of the preceding year and in part to secessions.

Grateful acknowledgment was made to the President and to the Rev. R. Alder for their services; also to the friends of the town for generous entertainment.

It was proposed that a History of Methodism in Canada be written, and a series of twenty questions was submitted for the gathering of information regarding every circuit.

LIST OF STATIONS, 1834.

NIAGARA DISTRICT.

William Ryerson, Presiding Elder.

Stamford—David Wright, Alexander Irvine.
St. Catharines—Edwy M. Ryerson, John Armstrong.
Camboro'—John S. Atwood, John Baxter.
Ancaster—Ephraim Evans, John Watson.
Long Point—Hamilton Biggar. One wanted.
Westminster—Samuel Rose. One wanted.
London—William Griffis. One wanted.
Gosfield—Horace Dean, Peter Ker.
Oxford—Richard Phelps.
Thames—To be supplied.

TORONTO DISTRICT.

James Richardson, Presiding Elder

City of Toronto—William Squire, Egerton Ryerson, Editor.
Dumfries—Conrad Vandusen, John Law.
Nelson—James Norris, Lewis Warner.
Toronto Circuit—John Beatty. One wanted.
Yonge Street—Edmund Stoney, John Williston.
Newmarket—Robert Corson, Thomas Fawcett.
Whitby—Solomon Waldron, Thomas McMullen.
Brock—One wanted.

BAY OF QUINTE DISTRICT.

John Ryerson, Presiding Elder.

Kingston North and Gananoque—Joseph Stinson.
Kingston West—John C. Davidson.
Bay Quinte—Rowley Heyland, Edmund Shepherd.

Waterloo—Matthew Whiting, James Musgrove.
Hallowell—Richard Jones, George Poole, Alex. McNab, supy.
Belleville—Henry Wilkinson.
Cobourg—Thomas Bevitt, Heman Davis.
Cavan—John Black.
Murray—Daniel McMullen.
Sidney—George Ferguson.

AUGUSTA DISTRICT.

Anson Green, Presiding Elder.

Brockville—William Smith.
Prescott—William Patrick.
Matilda—John Carroll, George F. Playter.
Augusta—Simon Huntingdon, Wm. H. Williams.
Elizabethtown—Cyrus R. Allison, Asahel Hurlburt.
Rideau—Henry Shaler, John G. Manly, Wyatt Chamberlain, supy.
Perth—James Brock.
Mississippi—William McFadden. One wanted.
Richmond—James Currie.
Bytown and Hull—Ezra Healy, Vincent B. Howard.
Ottawa—Charles Wood, Stephen Brownell.

MISSIONS.

Joseph Stinson, Superintendent of Missions.

Credit—William Case, Peter Jones.
Simcoe and Coldwater—Samuel Belton. One wanted.
Rice Lake and Mud Lake—Gilbert Miller. One wanted.
Muncey and Delaware—Ezra Adams. One wanted.
Grape Island and Mohawk—One to be sent.
Amherstburgh—One to be sent.
Saugeen and Goderich—One to be sent.
Grand River—Joseph Messmore. One wanted,
Clarendon—One to be sent.
St. Clair—James Evans.
Isle of Tanti—One to be sent.
Guelph—One to be sent.
Native Missionary—John Sunday.

York, the capital of Upper Canada, this year became a city and its name was changed to Toronto. For the first time we have the *Toronto District.* In a few exceptional cases local preachers were sent to fill vacancies. Thomas Harmon, elected to orders, was ordained;

Daniel Berney was employed under a chairman and afterwards ordained. William Squire remained in Stanstead and Thomas Turner was sent to Toronto.

Extracts from the Pastoral Address: 'We regret to learn that there are some among the brethren who have been betrayed into the indulgence of an uncharitable spirit and that others have alienated themselves from the Church.' . . . 'So far from being disposed to infringe upon your privileges, we have introduced clauses into the Discipline to protect them.' . . . 'If there be any one disposed to factious opposition to our rules let him pause before he proceeds.'

Extract from an address to Sir John Colborne: 'We avail ourselves of this occasion to express our firm and devoted attachment to the Crown of Great Britain. We disclaim with strong feelings of indignation the recent avowal of revolutionary principles and purposes; and we confidently assure Your Excellency that whatever difference of opinion may exist among the members of our congregations on political questions, they possess an unwavering attachment to the enlightened and parental Government of Great Britain and cherish an ardent desire to strengthen and perpetuate the connection which happily exists between this Colony and the Mother Country."

The brethren who claimed to constitute the legal Methodist Episcopal Church in Canada met in Cummer's chapel, Yonge Street, on the 25th of June, 1834. There were present: Elders Joseph Gatchell, David Culp and Daniel Pickett; John W. Byam, deacon, and some local preachers. No minutes of their proceedings are available. Arrangements were made to occupy various fields, and appointments were given to several local preachers.

As to the status of the members of this meeting: Joseph Gatchell was a superannuated minister, receiving his allowance from the Wesleyan Methodist Church; Daniel Pickett had travelled nine years, but for twenty-five years was separated from the Church and not a member of any Conference, and only for three years before the Union recognized as a local preacher; David Culp had been located for eight years; Mr. Byam was in deacon's orders only, therefore not a member of Conference.

This representative gathering, after six months of preparation, did not indicate any very general desire for a separation movement, nor such unrest as would justify a cleavage. To constitute a Conference of elements so few and feeble must have seemed a hazardous undertaking. 'Even the Conference held by Mr. Ryan, after the outbreak of the war of 1812,' writes their historian, Mr. Webster, 'was not so sorrowful as this.'

Of those likely to join their itinerant ranks were: John Bailey, a man of mature years, who had failed in his examinations, but being given another year of trial turned it to account as leader of disaffection on the London circuit; Charles Pettis, some fifty years of age, who had failed to enter Conference; George Turner, Arnon C. Seaver, James Mitchell, and some other local preachers. They adjourned to meet in Belleville, February 10th, 1835. There Rev. John Reynolds was appointed General Superintendent, *pro tem.*, and a General Conference determined on to meet at the place and time of their next Annual Conference. The latter was called to meet in Trafalgar, June 25th, 1835. The Rev. John Reynolds was in the chair, and Arnon C. Seaver was elected secretary. Twenty-one preachers and 1,243 members were reported. John Bailey and James Powley were ordained elders.

The General Conference met on the 27th. Present—John Reynolds, David Culp, Joseph Gatchell, Daniel Pickett and John H. Huston. The Rev. John Reynolds was elected to the office of Bishop and consecrated by the laying on of hands of Elders Gatchell, Culp and Pickett. Their authority was Sec. 4, Q. 2 of Discipline: "If by death, expulsion or otherwise there be no Bishop remaining in our Church, what shall we do?" A. "The General Conference shall elect a Bishop, and the Elders, or any three of them who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination." John Bailey and James Powley were chosen as delegates to the next American General Conference. Thus the scion claiming to be the original stock was showing signs of life. The numbers given may not indicate legitimate ingathering, but rather the extent of the defection which entailed many years of unbrotherly strife. Appeals of the new organization to lukewarm or disaffected adherents of the Union, especially to local preachers, some of whom had contemplated ordination, became the order of the day. Inroads upon families and societies begat hostility and unseemly strife, which might have been avoided had the first trio of dissatisfied ones but calmly forecasted the inevitable results of dissension and joined heartily with their brethren in cementing the Union so generally approved. Yet through the beneficent overruling of the Omniscient, even divergent views, independent activities and rival organizations may have been so controlled that a more abundant harvest should eventually be garnered. Success almost phenomenal, it must be owned, attended the divided ranks, and in a later day, drawn by irresistible affinities, they blended their colors for victories yet more glorious.

While these embryo plans were under consideration in Cummer's Chapel, the Rev. Joseph Stinson was devising measures for the greater prosperity of the missions intrusted to his oversight. Thus he wrote of their work and needs: 'At the Credit we have 72 members, 7 native leaders, 5 exhorters, 25 boys and 16 girls in the school. At Lake Simcoe and Coldwater we have 191 members, 9 leaders, 2 exhorters, 23 boys and 16 girls in our schools —all striving to extend Christianity. At Rice and Mud Lakes we have 142 members, 9 leaders, 5 exhorters, 23 boys and 16 girls in the schools. In surrounding settlements our missionaries can exercise their ministry to great advantage. Two Indian tribes from a distant part of the Province are about to settle near our station. At Muncey we have 127 members, 5 leaders, 4 native speakers, 43 boys and 36 girls in our school, in the midst of a large Indian population, scores of whom are enjoying the blessings of civilization and Christianity. At Grape Island we have 65 members, 5 leaders, 6 exhorters, 24 boys and 24 girls in our school. From this nursery several pious natives have gone forth to preach the Gospel to their brethren in the wilderness. At the Mohawk mission, Bay of Quinte, we have 42 members, 2 leaders, 2 exhorters, 13 boys and 11 girls in our school. They are visited by the Belleville preacher but should have a missionary. At the Grand River we have 135 members, 7 leaders, 8 exhorters and 45 scholars. Of the Saugeen mission Mr. Hurlburt writes: 'We found the mission very much to our satisfaction; none have forsaken the good way since Mr. Benham left; four have been converted and some are inquiring. In Clarendon, Marmora and Huron Reserve we have 122 members. These are new settlements, visited by the brethren near them, but we intend, as soon as possible, to send a missionary to some of them. These missions have been remarkably owned of God; most delightful evidences of conversion, and not as the morning cloud but deep and permanent.'

The Kingston *Herald,* July 23rd, 1834, announced the arrival from England of Revs. Benjamin Slight, William Scott, William Steer, John Douse and Jonathan Gladwin to fill vacancies in Canada: Mr. Steer for Kingston; Mr. Gladwin, Isle of Tanti; Mr. Douse, Grand River; Mr. Slight, Amherstburgh; and Mr. Scott, Goderich. The Rev. William Price accompanied them to New York and went thence to Montreal.

The Rev. John Hick, of Quebec, after visiting some cases of cholera, was stricken himself and died on the 2nd of August, aged forty-eight years. He was very highly esteemed.

On the 21st of the same month, and by a similar attack, John Watson, junior preacher on the Ancaster circuit, died. John Armstrong was sent to take his work. From Gosfield Peter Ker writes: 'There are no jarring strings in the church here; all breathe the spirit of love and unity. The local preachers and exhorters were lately put on a plan as they had long desired, and now they are co-workers with us. The visit of our Chairman was a blessing to the circuit.'

William Griffis writes from London: 'When I was appointed to this circuit I trembled, not only on account of the division, but of my inability. I endeavored to put my trust in God, and He has done valiantly. We have peace in all our borders, and some additions—nearly thirty. One local preacher has returned. There are some of the most noble and generous souls here that I ever met with. Dr. Beatty for his conduct last year is worthy of the highest estimation.'

From St. Thomas: 'About fifty added since Conference. At a protracted meeting, Dumfries circuit, many found peace with God, and about thirty have joined the society.'

At the Grand River: 'God has given peace, a small increase and prospect of greater good. Our Quarterly Meeting was a season of refreshing. One sad case of apostasy, cholera and death.'

On Nelson circuit: 'Since Conference a considerable number have attached themselves to our church.'

Of the Toronto circuit: 'I know not an exception to our general peace. We have some increase, and have taken up several new appointments.' The Toronto city Sunday-school reports an average of ninety scholars and 50,000 verses recited.

From Newmarket Robert Corson writes, in March, 1835: 'We have had some serious difficulties to encounter. Efforts have been made to create divisions, and, I am sorry to say, with success in two or three classes. But the Lord hath helped us. A number have been brought out of darkness into light. Our missionary meeting was considered the most interesting ever held in these parts. We have received upwards of a hundred into society since Conference. A few who had left have returned.'

A camp-meeting was begun at Markham, May 28th. 'During four days and nights,' wrote Rev. James Richardson, 'with little intermission, the services were continued. About forty professed conversion. Such an ardent, loving and unanimous zeal for the glory of God, the destruction of sin and the salvation of sinners I scarcely ever witnessed.'

Henry Wilkinson wrote from Belleville, September, 1834: 'I have just returned from a camp-meeting near Switzer's chapel, for Bay Quinte and Waterloo circuits. For many reasons I am a hearty friend to camp-meetings. I never witnessed quite such a meeting—not because of the number awakened or converted, but the peculiar baptism of the Holy Spirit which so signally marked the meeting. The concourse was great, and "the sword of the Spirit" was wielded with great effect. The priests were clothed with salvation and the people shouted for joy. Penitents of every age thronged the altar; backsliders found again the lost roll; the converted felt the new creation, and, as a physician said, "the trees are clapping their hands." On Monday evening the Presiding Elder was to have preached and administered the sacrament. But the Elder preached not. During the opening prayer an overwhelming shower of divine grace was given—an abundant effusion of the Holy Spirit upon ministers and members. For an hour the rejoicing and praise were beyond description. After the sacrament prayer was offered for some fifty burdened sinners. When we left, next morning, the work of conviction and conversion was progressing rapidly. That such a manifestation of God's love should be made just when some are striving to divide the flock declares the approval of the Most High towards His Church. To God be all the praise.'

The first reply to the appeal for information regarding early beginnings on circuits came from the pen of Rev.

John Carroll respecting the first preaching and the first class formed in South Matilda: 'December 30th, 1834.—The following account is from the lips of Mrs. Wright herself: 'Mr. Losee called and asked if she would like to have preaching in her house by a Methodist preacher. She ran to the barn to call her husband, who asked, "What does he look like?" "Like any other man," said she, "but lacking an arm." The preacher met the husband, had dinner, and left an appointment. The man and his wife were awakened, began family worship and spent all night in prayer. In the morning the husband went to the barn, as she supposed to feed the cattle; but the wife continued in prayer, as did he also in the barn. Suddenly she was filled with light and joy, and bade her daughter call her father. At the door they met and glorified God together. Then to their neighbors, Mr. and Mrs. Dora, they hastened with the joyful news. The man threw down his pipe and with his wife vowed to neither eat nor sleep until they found peace. Soon the four happy believers were united in a class, with Mr. Wright as leader, and the work of God extended mightily; and, said the old lady, "not a prayer-meeting at which there were not some converted." Pointing to the ceiling, she exclaimed, "Say, brother, there have been many and many souls converted under this poor old shell!" and gave several well-known names.'

By Royal Proclamation, October 30th, 1834, was set apart as a day of humiliation and thanksgiving to the Divine Majesty 'for having removed the heavy judgments which our manifold provocations have deserved, and for beseeching God to continue to us His favor and protection.'

Some letters by Mr. Joseph Hume, a member of the Imperial Parliament, regarding the relation of Canada to the mother country, created much agitation in Upper Canada and provoked warm discussion in the House of Assembly. "My wish," said Mr. Hume, "would be to set the Canadas and the whole of British North America free to govern themselves, as the United States do, by their own representatives, and to cultivate a good connection with the mother country for their mutual interest." He also spoke of the "baneful domination of the mother country," that should be shaken off. The letters were generally regarded as seditious, and only two members of the House approved their publication. But there were a few sympathizers, and the seed sown was not allowed to die. In Lower Canada, under the leadership of Louis J. Papineau, advantage was taken of these discussions to foment disquietude, with the avowed object of securing separation from England as a means of avoiding the fate of the Acadians, "which, believe me, is the fate reserved for us if we do not hasten to make ourselves independent." Mr. William Lyon Mackenzie was Mr. Hume's chief defender in Upper Canada.

In December, 1834, a Quebec Constitutional Association was formed, for the purpose of protecting the rights of persons of British origin and to strengthen the connection of this Colony with the parent state.

'Since our first Quarterly Meeting,' writes George Ferguson, from Sidney, 'sixty-two have declared themselves to be Episcopal Methodists. Our present members, 313, appear to be satisfied, and probably no more will leave on account of the Union. On Marmora mission we did not find any class, most of the members having removed. There are now eight appointments, three classes and forty members. In Marmora we have a Sabbath-school and a temperance society; also a new log school-house for worship, and a congregation of about one hundred.'

From Hallowell Richard Jones writes: 'The old Methodists here say it is now as it was in former years; the glory still rests upon our tabernacle and to Canaan points the way. Glory to God! I firmly believe it to be the dawn of better days.'

Rowley Heyland reports from Bay of Quinte: 'With anxiety and diffidence we came to our field of labor, but resolved by the grace of God to discharge every duty faithfully. Dissatisfaction among the local preachers resulted in the secession of four and seven other members, occasioning contention and the loss of much time in contradicting erroneous reports. At our second Quarterly Meeting three local preachers returned, causing gladness and the prospect of harmony. Since Conference we have a net increase of fifty-eight.'

Over twenty conversions were reported from Colborne, thirty from Matilda, and an extensive revival among the young people of North Gower. Benjamin Slight, lately from England, writes: 'I came to Amherstburgh not knowing one individual, introduced myself as a Methodist preacher and was kindly taken care of by Mr. Lewis Gordon. We have succeeded in obtaining a comfortable house, in which is a room now being fitted up for a chapel, which will hold seventy people. We have held service in it three Sabbaths, with as good attendance as we could expect. We have also a congregation of colored people and another four miles distant. These with the town of Sandwich and the Indian village will occupy my time. I have entered on class papers the names of twenty-three colored people, twenty-six Indians and a few white people.'

The missionary, Thomas Hurlburt, reports progress from Lake Huron: 'The brethren will leave the station this week for their fall hunting. We have no cases of backsliding, have received some on probation; school increasing, some building comfortable houses—I making the sashes, etc.—and awakening quite an emulation among other Indians.'

From St. Clair mission James Evans writes, March 17th, 1835: 'I baptized sixteen last Sabbath. We believe the net is cast on the right side, and that the Lord will give us the "one hundred, fifty and three." A seeker from Lake Huron told us of a band of Indians waiting for instruction—some of them determined to be Christians. To-morrow we start to see them. Pray for us! There are sixty or seventy on Walpole Island, others at Bear Creek, anxiously waiting. The Black River Indians have visited us and are coming again. Bro. Sunday should, if possible, visit us in April or May. My interpreter being absent, I endeavored last Sunday to preach in Indian.'

The Rev. William Case reports an expedition to the north: 'May 18th, 1835.—To-day our Indian friends went aboard the steamboat at Holland Landing to cross Lake Simcoe. These brethren—Herkimer, Kezhego and Summerfield from the Credit, and Frazier from Grape Island, will cross Lake Huron in the *Penetanguishene* for St. Marie. The Rev. Mons. Gavin, from Switzerland, has taken passage for the North-West on a mission to the pagan Indians. Who would have thought that the North American Indians would have moved the spontaneous formation of a missionary society in Switzerland? At Holland Landing, in 1827, the writer and Peter Jones delivered the first messages of salvation to these tribes of Simcoe and Huron. There were about six hundred of them, exhibiting the most disgusting and appalling scenes of drunkenness and poverty. In one year after 150 were baptized on the same ground; and now that whole body is comfortably settled on the north bank of Lake Simcoe—a sober, religious and useful people.'

A single announcement may be taken as an indication of the Rev. Joseph Stinson's incessant visitation of the missions: 'Quarterly Meetings will be held at Rice Lake, May 7th; River Credit, 10th; Lake Simcoe, 13th; Saugeen, 17th; St. Clair, 24th; Amherstburgh, 27th; Muncey, 31st; Grand River, June 3rd'—hundreds of miles of difficult and perilous journeying, besides the onerous duties at each station, laid out as the work for a single month. Dr. Carroll writes: 'Volumes might be filled with accounts of the meetings he held, the journeys he made, the scenes and facts he reported.'

The new President, Rev. William Lord, arrived in New York October 26th, 1834, and proceeded to Montreal, where he tarried for a time with the brethren. On his way to Toronto he preached at Ernestown, Belleville, Colborne and Cobourg. He then visited the circuits westward to Niagara. Through January, February and March, accompanied by the Rev. Joseph Stinson or Rev. Wm. Case, he visited most of the other circuits, preaching and attending missionary meetings, with other important connexional engagements. Thus he summarizes: 'March 3rd.—Since the 19th of January I have travelled about one thousand miles—as far west as London and east as Brockville, with all the variety of weather a

Canadian winter affords; some days the sun shining in his splendor, on others the clouds pouring rain or the winds driving the snow; but not more than one stormy day on which I was not out several hours. The roads were sometimes hard as flint, rugged as stones or smooth as glass; at other times soft as the potter's clay, and as adhesive, too; then, again, covered with a mantle of snow. So if variety be the charm of life my life has abounded in charms. I can assure you I have been often charmed after a stormy and fatiguing ride by smiling faces and a hearty welcome; and often in closing the day with attentive and crowded congregations, witnessing their ardor in the cause of Christ. Having visited most of the circuits, conversed with the preachers and official members, I am happy in the conviction that religion is prospering generally. The sound Christian experience heard in the love-feast, the lively manner of speaking and the attachment to Methodism reminded me of many similar meetings at home. In Kingston I met the leaders and stewards of both societies, and they unanimously agreed to a union. Some circuits have been disturbed by the visits of certain persons circulating reports exaggerated and in a high degree unfounded. My brethren will allow me to exhort them to "recompense to no man evil for evil," and "if it be possible, as much as lieth in you, live peaceably with all men;" but, at the same time, give no countenance to those who are rending the body of Christ. "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you." There is a most blessed revival of religion in Montreal, of which I hope to furnish an account next week.'

Port Hope, April 13th, 1835.—'The Rev. William

Lord preached here yesterday. The new Methodist church was quite filled.'

Toronto, June 1st, Mr. Lord writes: 'Our District Meeting was marked by Christian feeling and an ardent desire for the prosperity of Zion. The District Meeting in Quebec was of the same character. In all the places visited by me the societies are in peace and in some degree of prosperity. At Montreal and Quebec the fruits of the revival remain. I was highly gratified with the friendly feeling now generally manifested towards the Union. At Quebec it was shown by the Quarterly Meeting unanimously and urgently requesting the Rev. E. Ryerson for the next year. I have attended some very excellent missionary meetings. The addresses of John Sunday will not soon be forgotten.'

The cause of temperance demanded fresh consideration. The pledge prohibiting the use of "ardent spirits and excess in vinous and malt liquors" was found inadequate; for in too many cases the use of whiskey and brandy was only exchanged for wine and beer. The active friends of the cause saw that an advance must be made. Some societies were not prepared for the prohibition of all intoxicants, and in the contention many became lukewarm or relapsed.

A few extracts from a letter by the Rev. John Ryerson, after the Belleville District Meeting, may give some idea of the state of the work: 'The Rev. William Lord was with us, much to the satisfaction of the preachers. Very great harmony prevailed. The past year has been one of considerable agitation on several circuits, but the *true* friends of the Church are more than ever satisfied. On this district the number of expelled or withdrawn is 367; the number received is 306—leaving a decrease of 61. But there is an increase in stable, deep and rational piety. The Union is not the only nor principal cause of the divisive efforts, but the "measures" which some suppose have grown out of the Union—such as requiring the preachers to lay aside the study of the world and give themselves wholly to the work of the ministry; that we maintain among the societies every part of Methodism, particularly the quarterly and weekly collections; that the quarterly tickets be regularly issued; that the schedules be filled for every circuit, etc. By this strictness and care, the questions to be asked and answered, some have been offended. Some local preachers have gone out, objecting to the plans assigning their work; but the brethren generally have endeavored to obey the directions of Conference and begin to see that their labor is not in vain. The storms are purifying the atmosphere, and our friends are saying, "The best of all is, God is with us."

'There are eight new chapels now building on this district. One of these is in Adolphustown, on the site where stood the first Methodist chapel erected in this province. In size it will be similar to that in Hallowell. It is to be ready for opening in six or eight weeks. Very few of the venerable men whose names were upon the first subscription paper remain. I visited some of their tombs and could say, "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." This new chapel was dedicated by the Rev. Egerton Ryerson, July 26th, 1835.'

In addition to causes of internal disturbance, there were questions of a political character, and others bearing on religion or morals, which tended to interrupt spiritual work. By the misleading tenets of a new system called "Irvingism" a few persons in Toronto and Kingston were entrapped. The Rev. Egerton Ryerson, when in England, was solicited to accept an introduction to Mr. Irving, and says: 'After some weeks we consented, and had several conversations with this extraordinary man. We found him in private conversation the very reverse of what he appears to be in the pulpit and in his writings. His pulpit exercises made the most unfavorable impression, both as to the man and his doctrines. Self-sufficiency, dogmatism and the most unfounded accusations against evangelical bodies, with the most terrible denunciations upon the nation and the religious world, were characteristics of his preaching, as also of his writings. In private, Mr. Irving is frank, courteous and insinuating, but without the controversial power manifested in his writings. Of the notes taken at several evenings' proceedings we have made no use, not expecting that this strange infatuation and empty assumption of apostolic gifts and revelations would ever be imported into this province. Many are aware that a Mr. Caird, of Mr. Irving's church, in May last, by his preaching in Kingston and Toronto unsettled the minds of a number of persons with his new doctrines. Being absent from the province, we did not hear him, but learned that, having been courteously entertained, chiefly by Methodists, he sent parcels of tracts and pamphlets for distribution.'

To the more audacious and corrupting teachings of Mormonism some persons fell a prey.

The year was marked by a second invasion of cholera, which took off many victims, among them some of our excellent men and women—John Hartman, of Whitchurch; Anthony Wood, of Augusta; Mrs. Gurnsey, of

Queenston; Mrs. Botfield, of Matilda; Mrs. McConnell, of Hull, and many others.

LOWER CANADA STATIONS, 1834.

William Lord, President of Canada Conference, Chairman.

Quebec—William Crosscombe.
Montreal—A Superintendent to be sent. William Price.
St. Armand and Caldwell's Manor—James Booth.
Stanstead—Thomas Turner.
Shefford—John Tomkins.
Odelltown—John Hick.
Three Rivers—William E. Shenstone.
Dunham—Matthew Lang.
Hinchinbrook—One is requested.
Lennoxville—One is requested.
Melbourne—One is requested.

Mr. Hick remained in Quebec until his death by cholera, August 3rd, 1834. Mr. Crosscombe was Superintendent in Montreal and officiated as Chairman in the President's absence. Mr. Squire remained in Stanstead; Mr. Turner went to Toronto.

Stanstead was favored with a gracious revival; in forty days about 250 professed conversion. Montreal was similarly visited: 'On the 1st of March we partook of the Lord's Supper—the chapel crowded with professed believers, a season never to be forgotten. Through the succeeding week the work advanced. Probably over three hundred have found mercy. By request, Rev. James Caughey, of Burlington, Vt., came to our help, and his labors have been greatly blessed. Brethren from Upper Canada assisted—a delightful evidence of union between British, American and Canadian Methodism. The report of this blessed work reached Quebec, and two brethren have gone to help them.' 'In a four-days meeting, Quebec, thirty souls were brought to a knowledge of the truth. Two brethren arrived from Montreal, and the work went on gloriously. Over a hundred conversions. Pray for us.'

Rev. William Lord writes, April 4th: 'On my arrival home letters from Montreal informed me that the work of God is still advancing there, and that about two hundred have been brought to the knowledge of God in Quebec. Why, then, should we not continually expect greater things than we have yet realized?'

The net increase for the year in Lower Canada was 264.

CHAPTER XXV.

1835.

PROGRESS IN BOTH PROVINCES.

St. Clair—New townships—Chief and his wife—Son—Freeman—Harrison's—Stewards—Sir Robt. Peel—Roebuck—Papineau—Allegiance—Bunting—New Brunswick—Enoch Wood—Conference—Stations—Grants — Book Concern—Webster—Editor — Circuits — Picnic — Revivals — Oakville — Fawcett—Bay of Quinte—Kingston—Prince Edward—Port Hope—Augusta — Montreal — Ottawa — President — Healy—Pembroke—Perth—Cote St. Charles—Taylor—Hull—Crosby—Stinson—Evans—Ozhushkah—Squaw—Malden—Council.

THE Rev. James Evans sent an interesting account of St. Clair Mission: March 2nd, 1835.—'This river is a link in the mighty chain of waters connecting the inland seas, Huron and Superior, with the Atlantic Ocean. It is about forty miles in length; average depth about eight fathoms; average breadth a mile and a half; current three miles an hour; fish and fowl abundant. One British and two American steamers made regular trips the last season; several of the largest steamboats passed on their way to Sault Ste. Marie and Chicago. Many of the settlers have been in the British army or navy, and the back townships are mostly taken by actual settlers. A direct road is open from London to Lake Huron, passing through five or six townships of excellent land, dotted with substantial houses and rising villages. On the Reserve many of the Indians have as yet made little improvement, but prospects are brightening. Most of them are away much of the time, and are now about to leave for the sugar bush. About fifteen, with Wawanosh, the head chief of about five hundred souls, are striving for the faith of the Gospel. The chief's wife is an amiable woman, whose equal I have not found among the pagans. Noticing the plainness in dress of some Indian women from the Credit, she contrasted her headdress, a beautiful beaver decorated with silver bands and seven elegant ostrich plumes, which she at once brought down to the required standard, declaring that whatever is required by the word of God she will strive to do. The son of this Chief, about sixteen, will, if faithful, be useful among his people. Another chief, Jebegun, has promised to strive for this religion, and his wife has been praying. The faithfulness of those who have embraced the truth astonishes those who expected to see them drunk again. In addition to the white settlements, there are Indians by thousands scattered through the wilds north and west ready to stretch out their hands unto God. May the God of missions crown our efforts.'

The Rev. Daniel Freeman died at Windham, London District, April 11th, 1835—'a powerful and successful preacher; one of the first to visit the Niagara and London regions; twenty-seven years in the ministry and about forty-seven years of age.'

A missionary meeting was held in Harrison's chapel, April 6th, at which the Rev. William Lord spoke and £13 was raised.

In reports of District meetings the attendance of the Recording Stewards from several circuits was commended and the absence of others regretted, it being considered very important that laymen should take their part, especially in all financial interests.

Extract from a letter by the Rev. Egerton Ryerson: ‘By the speech of the Premier, Sir Robert Peel, on the affairs of Lower Canada, it will be seen that decisive steps have been taken to investigate matters in dispute in that province—perhaps in Upper Canada also—steps which have effectually defeated the plans of Messrs. Roebuck, Hume and Papineau. I readily admit and rejoice to know that there exists a better understanding between the several denominations and the Government than in 1831, and for this simple reason—*the administration of Government towards them has been essentially changed.* Formerly invidious distinctions were maintained; now equal protection is afforded to all. Formerly the Clergy Reserves were adjudged to one Church; latterly His Majesty’s Government has offered to sanction ‘the “discharge of the Reserves from all claims of a Protestant clergy,” and to apply them to the general purposes of the province. Formerly most religious denominations were not allowed to solemnize matrimony; now it is otherwise.’

In his fourth letter on British North America the Rev. R. Alder said: “Unless I am greatly mistaken, it will be long ere our colonies in America will renounce their allegiance to the British Crown; and when they do so, it will not be to become a part of the United States, but to live under their own political institutions as a free and independent nation. A strong attachment to England exists in both the Canadas as well as in the other colonies.’

The degree of Doctor of Divinity was conferred on the Rev. Jabez Bunting by the Wesleyan University, of New York. Towards the founding of an Academy in Fredericton, N.B., £700 was subscribed.

The first meeting of the ministers of the New Brunswick District was held at Halifax in May, 1826, the Rev. Richard Williams, from Canada, presiding. In that year Enoch Wood left Lincolnshire for the West Indies, and in 1829 reached St. John to enter upon his fifty years of effective service in British North America.

The Annual Conference met in Hamilton, June 10th, 1835. The first hour, eight to nine o'clock, was spent in prayer. The Rev. William Lord, appointed President by the British Conference, was welcomed to the chair, and the great service he had rendered during the year was gratefully acknowledged. The Rev. Egerton Ryerson was elected Secretary. In addition to the regular services there was preaching every morning at five o'clock and in the evening at 7.30.

Into full connection and ordained—Horace Dean, John Baxter.

Three year men—John Sunday.

Two year men—John Law, John K. Williston, Peter Ker, William McFadden, Thomas Fawcett, Thomas McMullen. Heman Davis. Moses Walker.

One year men—John G. Manly, Vincent B. Howard, Benjamin Slight, Jonathan Scott, William Steer, George F. Playter, Stephen Brownell, John Douse, Jonathan Gladwin.

Received on trial—William Deverell, Schuyler Stewart, James Ward, Hannibal Mulkins, John Flanagan, Adam Townley, Solomon Snider, Thomas Hurlburt, John McIntyre, Daniel Berney, Benjamin Nankeville.

Who have died?—John Watson, King Barton.

Supernumerary—Wyatt Chamberlain.

Superannuated—Thomas Whitehead, James Wilson, *Charles Wood, *William Brown, David Youmans, Franklin Metcalf and *Philander Smith; *Andrew Taylor, received this year from the Irish Conference.

* Without claim on the funds.

LIST OF STATIONS, 1835.

NIAGARA DISTRICT.

William Ryerson, Chairman.

Hamilton—William Ryerson, Edmund Shepard, Samuel Rose.
Stamford—Alexander Irvine, Alexander McNab.
St. Catharines—Thomas Bevitt, Edwy M. Ryerson.
Canboro'—Richard Phelps, Peter Ker.
Long Point—Joseph Messmore, James Musgrove.
Brantford—Adam Townley, to exchange with Saltsprings.

LONDON DISTRICT.

David Wright, Chairman.

London—David Wright, John Law.
Westminster—Conrad Vandusen, John K. Williston.
Gosfield—John Baxter, James Ward.
Oxford—John S. Atwood.
Thames—William Griffis.

TORONTO DISTRICT.

James Richardson, Chairman.

Toronto City—Matthew Lang, John C. Davidson, Ephraim Evans, Editor.
Yonge Street—John Beatty, Hannibal Mulkins.
Newmarket—Horace Dean. One wanted.
Toronto Circuit—Edmund Stoney, Thomas McMullen.
Nelson—James Norris, Schuyler Stewart.
Dumfries—Samuel Belton, Benjamin Nankeville.
Whitby—Robert Corson, Thomas Fawcett.
Brock—One wanted.

BAY OF QUINTE DISTRICT.

John Ryerson, Chairman.

Kingston—Egerton Ryerson, Joseph Stinson, General Superintendent of Missions.
Gananoque—William Steer.
Bay of Quinte—Rowley Heyland, Daniel McMullen.
Waterloo—Matthew Whiting, Lewis Warner.
Hallowell—Richard Jones, George Poole.
Belleville—Henry Wilkinson.
Cobourg—Hamilton Biggar, John Flanagan.
Peterboro'—John Black, William Deverell.
Sidney—George Ferguson. One wanted.
Murray—Simon Huntingdon, Heman Davis.

AUGUSTA DISTRICT.

Anson Green, Chairman.

Brockville—John Carroll, Andrew Taylor, sup'y.
Prescott and Augusta—Ezra Adams, Wm. H. Williams, John G. Manly.
Matilda—Henry Shaler, Solomon Snider.
Elizabethtown—Cyrus R. Allison. One wanted.
Rideau—William Patrick, Vincent B. Howard.
Perth—James Brock. One wanted.
Mississippi—William McFadden, John McIntyre.
Richmond—James Currie.
Ottawa—Asahel Hurlburt, Stephen Brownell.
Bytown and Hull—Ezra Healy, George F. Playter.
Clarendon—Daniel Burney.
Crosby—Thomas Harmon.

MISSIONS.

Joseph Stinson, General Superintendent.

Credit—William Case, Peter Jones—under Gen Supt.
Lake Simcoe and Coldwater—Jonathan Scott.
Rice Lake and Mud Lake—Gilbert Miller.
Munceytown and Delaware—Solomon Waldron.
Grape Island—John Sunday.
Amherstburgh—Benjamin Slight.
Goderich and Saugeen—John Armstrong, Thomas Hurlburt.
Grand River—John Douse.
St. Clair—James Evans.
Isle of Tanti—Jonathan Gladwin.
Guelph—One wanted.

Editor of the Christian Guardian—Ephraim Evans.
Book Steward—Matthew Lang.
Delegates to American General Conference—William Lord and Egerton Ryerson.

The total number of members, 15,056; increase, 126.

In regard to grants by the Government to religious denominations, it was resolved:

'That as this Conference has no interest in voluntary grants made by Government to religious bodies—none having been made to nor received by it—and there being great diversity of opinion among our people on the subject, this Conference does not deem it a duty to pronounce any judgment on the matter."

A committee of ministers and laymen was appointed to guard the rights, privileges and property of the Connexion, the Editor to be secretary with power to call the committee.

It was resolved: 'That the local preachers who were ordained elders or deacons prior to the Union are recognized by this Conference as possessed of all the authority and as exercising all the privileges they possessed prior to the Union, so long as their lives and teaching correspond to the Gospel and the Discipline of the Church.'

The appointment of delegates to the American General Conference was mainly to secure an adjustment of claim on the Book Concern. As the Union with the British Conference had been effected the claim was not admitted; but a discount of forty per cent. was allowed on purchases.

Delegates were sent also by the Methodist Episcopal Church of Canada, claiming recognition. Their application was considered by a committee, whose report was adopted by the General Conference: 'In view of all the circumstances, so far as your Committee has been able to ascertain and understand them, they are unanimously of opinion that the case requires no interference of this General Conference.'

Mr. Webster, in his History, writes: 'Thus the action of the General Conference ended for the time. . . . In the United States it did the Methodist Episcopal Church of Canada much harm, and in Canada it was productive of a very great deal of injury, being used with advantage against the interests of that Church.'

The new Editor of the *Guardian* modestly says in his inaugural, July 1st: 'Our efforts will be specially directed to the defence and dissemination of the Scriptural doctrines and economy of Methodism. With all political parties we are determined, if it be possible, as much as lieth in us, to live peaceably; but to sacrifice our rights or the rights of our people to none.'

The Rev. William Ryerson, November 20th, 1835, reported for the Niagara District general peace and unity, notwithstanding efforts to divide. The activity and devotion of the preachers, the intelligence and piety of the members, with the blessing of God, completely neutralized misguided exertions and gave promise of future usefulness. A camp-meeting held near Warner's chapel in August, and a revival in Chippewa during the following May, proved very refreshing to the circuit.

Rev. J. Messmore, of Long Point, writes: 'This circuit is doing well. Seventy added since Conference. Our people are living in love and harmony. The ranks of our Zion, blessed be God, are so close and united that every effort to break them has failed;' and later: 'After cutting off fifty or more withered branches, God has added more than double that number of living shoots, with prospect of more. A work so general I never before saw, almost every family partaking the gracious influence, even some Roman Catholics, and uniformly commencing family worship. A large and prosperous temperance society at Normandale bids fair for the good of the village.' By the end of May, 1836, Mr. Messmore was able to add: 'Out of more than six hundred members only three or four have died during the year. At our recent love-feast we rejoiced to hear so many testify to the grace of God. The labors of our esteemed Chairman have been a great blessing. Our net increase is eighty-seven. We have collected for Missions £20 5s.; for Superannuation Fund, £8 15s. Our circuit now embraces part of three counties—Haldimand, Burford and Norfolk—and a dozen townships.'

The laying of the foundation of the first Methodist church in Brantford was begun May 2nd, 1836. The Building Committee was composed of Messrs. John Sharp, Thomas O. Scott, Joseph Milner, William Wallace, Lewis Burwell, Robert Sproule and Andrew Sharp. The missionary meeting was attended by the Revs. Lord and Stinson. An Indian, Peter Clouse, dealt heavy blows on the white man's fire-water. 'White man,' he exclaimed, 'say the road very long to Brantford, and a glass of whiskey make him feel well. His good friends tell him Jesus not like him to sell whiskey. Then white man tell him to sell beer—he could make money. He say he wanted to keep strong with Jesus in his heart. Now, brothers, I wish white man not sell Indians any more whiskey.'

The Chairman of the London District, Rev. D. Wright, wrote of members returning and new classes formed, the visit of Messrs. Lord and Stinson, camp-meetings, and revivals on every circuit. His colleague, Rev. John Law, reported growth, a remarkable love-feast in London village, a class formed in a new part of Adelaide, another at Bro. Pegley's, one of twenty members in Warwick, a walk of seventy miles and preaching eight times.

The Rev. William Griffis, of the Thames, found his fears for the support of the ministry and the missionary cause groundless. He rejoiced in union, strength and peace. Seven had left, but over twenty were received.

We miss the usual cheering accounts of the Toronto District by the chairman. Differences between him and some of his brethren were allowed to widen, even to separation. Political disquiet and seeds of discord sown by erring teachers in and around Toronto interfered much with ministerial labor; and not at this centre only.

A pleasing incident was the Sunday-school gathering on Monday, August 17th. At one o'clock the teachers and scholars assembled in the George Street chapel. After singing and prayer, they went in procession to Newgate Street chapel and were addressed by the Rev. Mr. Lang. Marching to a grove beyond the toll-gate on Yonge Street, they had tea and cakes. About three hundred scholars, with their teachers and friends, enjoyed the repast. They returned to the green by the Newgate Street chapel, formed a circle, sang the doxology and parted, delighted with their outing.

After a few months there were larger congregations, growing classes, unity and liberality. Twenty classes in the city showed an aggregate increase of ten per cent. in six months—a total of 317 members. On the Yonge Street circuit were expectations and indications of a general revival. The societies, tried as by fire, were found " stablished, strengthened, settled." In Vaughan thirty consecrated themselves to God; at the Humber many were seeking and finding the pearl of great price; at Thornhill twenty were added. At a camp-meeting on the farm of Mr. Thomas Cosford, Newmarket circuit, there was a considerable ingathering and the work extended.

The Toronto circuit was happy and prosperous. Branch missionary societies were organized in Trafalgar and Nelson, where the efforts to divide served to intensify the prayer for revival, and sixty or seventy within three months united with the Church. The corner-stone of the first Methodist church in Oakville was laid August 12th, 1835, by William Chisholm, Esq., founder of the village, and an address was delivered by Rev. William Case.

The Rev. Thomas Fawcett reported a good work in progress in Markham; some fifty conversions and £200 subscribed towards a new chapel.

During November over a hundred were added to the society in Darlington, and a considerable number in Whitby. Through the zealous efforts of Rev. John Lever the much-shaken societies of Brock were restored to unity and prosperity.

Of the Bay of Quinte District the Chairman reported in April, 1836, favorable prospects, revivals on most of the circuits, many professing perfect love, collections doubled.

During the absence of the Rev. E. Ryerson in England, securing a charter for the new Academy, Kingston was in charge of the Superintendent of Missions. In August he wrote: 'On Sunday last we held our quarterly love-feast in the Rear Street chapel—but so largely attended that we were obliged to adjourn to Monday evening. We met in the Bay Street chapel Sunday evening for the Lord's Supper. On Monday evening the chapel was again filled, and many who had recently been brought to the knowledge of the truth gave most pleasing testimonies. Upwards of thirty have been received on trial since Conference.' The Lower chapel was enlarged, and reopened November 15th, 1835. From that time the two congregations worshipped together. In the Sunday-school were 28 teachers and 167 scholars. There was another across the Bay, at Barriefield, with 60 scholars.

Napanee sent tidings of revival—'28 added in two weeks and the work going on.'

On the Waterloo circuit early indications of revival were followed by special efforts and the ingathering of thirty or forty. The Hallowell circuit shared in the revival spirit, especially the townships of Marysburgh and Hillier. In Wellington, where "New Divinity" teaching had created some discord, a class of about twenty was formed, and in other places additions were made. The seeking of sanctification became more general and earnest, through the more careful quarterly examinations since the Union.

In Demorestville, long noted for Universalism and infidelity, many striking trophies to divine grace were won, making, with some in other places, over forty conversions in little more than a week, and producing blessed effects throughout the circuit. From Belleville Rev. Henry Wilkinson, anxious to avoid vainglorying yet unwilling to hide a candle under a bushel, wrote in November, 1835, of the conversion of some forty persons in answer to earnest, united prayer. 'The Holy Spirit is hovering over us, the dead in sin are quickened and raised up to serve God in newness of life. Halleluia!' In May, 1836, he wrote: 'In this station there are now none of those fatal hindrances to religious prosperity—society difficulties. In eight classes there are 162 persons, about fifty converted during the year.'

The first Methodist church in Port Hope was dedicated on the 11th of August, 1835.

In September a camp-meeting was held on the Murray and Hallowell circuits, at which many were converted and much prominence was given to entire sanctification. 'It is important at any time to keep this precious doctrine prominent—the distinguishing doctrine of Methodism; which, if preached, believed and enjoyed, will accomplish what nothing else will.'

The Chairman of the Augusta District writes: 'On the Crosby circuit thirteen members left us, but fourteen new converts filled their places; also twenty-one were missing from the large Augusta circuit, but about as many have been received since Conference. On the Elizabethtown circuit I enjoyed with my brethren a feast of fat things. The Lord has been pouring out His Spirit in different congregations on the circuit, and the two last were among the best Quarterly Meetings I have ever attended with this interesting people. Many penitent sinners were asking the prayers of God's people. The brethren appeared firmly united in opposing division; quite a number were added to the classes, and the stewards were very confident of paying their preachers in full. Matilda, my next circuit, is one of the best on the district; the members liberal, the stewards active and paying all demands. No murmurings nor divisions here, but the brethren are united in carrying on the blessed work. On my way to the Ottawa circuit I spent a day or two in Montreal. I found our brethren engaged in a protracted meeting, and was much pleased with their heartfelt sense of deep and fervent piety, their earnest supplications and hearty amens. The singers were ready to sing the moment the first lines were read—in contrast to the sounding and shuffling of leaves sometimes heard. About eighty had joined the society recently.

'On the Ottawa circuit about two hundred profess to have found peace in believing, a large proportion of them uniting with us, and the testimony of the young converts was heart-cheering. Never did Brockville receive such a blessed shower as during and since the Quarterly Meeting—the society increased by one-third and sinners still inquiring the way to Zion. At Richmond the sickness of the minister made the prospects for the circuit discouraging.

'With our excellent President I attended missionary meetings in Hull, Bytown, Perth and Brockville—all interesting and profitable, and the President was highly pleased with the district. At Bytown two preachers are requested and their support pledged. Their chapel is finished and crowded. The labors of Brother Healy have been made a great blessing to this part of the country. The official members drank tea together after their business was over. The Perth and Rideau circuits are less fortunate. Mississippi is rising nobly. Clarendon mission is doing well. Fifty miles farther up, on the Pembroke mission, Bro. Butcher has gathered about twenty sheep into the fold. I visited Prescott last evening, and found the brethren engaged in a protracted meeting. Nothing equal to it, says Bro. Smith, since Methodism was planted there. I never knew the district so prosperous as now. About eighty have left us, but some three hundred have been converted. Our missionary subscriptions are increased about four-fold. The Lord help us to keep the unity of the Spirit in the bonds of peace.'

A few months later the superintendent of Matilda wrote: 'During the last quarter upwards of two hundred have given satisfactory evidence of conversion and have united with us. Our members are at peace and unmoved by any schismatic efforts.'

From Elizabethtown the Rev. C. R. Allison reported:

'We have received between thirty and forty on probation, the most of whom give satisfactory evidence of sound conversion to God. We are anxiously and believingly looking for still greater displays of the saving grace of God.'

The work at Perth was expanding, and an additional laborer, Hugh Montgomery, was enlisted by the Chairman.

Writing of the Ottawa circuit, April 14th, 1836, Rev. A. Hurlburt said: 'At Vaudreuil and Côte St. Charles, where formerly we had no class, we have now about fifty in society. Since Conference we have received nearly three hundred on probation, who, with the old members, are "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." Were my ability to labor greater than it is I should find ample employment, for the harvest is great.'

Among the many young men converted during these extensive revivals was Lachlin Taylor, afterwards long and familiarly known in Canadian churches.

Of Hull, supplied for a short time by George F. Playter, news came, towards the end of the year, from his successor, G. W. Philo: 'This circuit lies wholly on the north of the Ottawa River, consequently in Lower Canada, and is cut nearly at right angles by the foaming Gatineau. It now includes three townships, bounded on the north and west by immense forests. The face of the country in front is level and beautiful, but back it is rough, rocky, hilly, and even mountainous. The population is about four thousand, mostly in Hull, generally intelligent and open-hearted. Our Zion is enjoying prosperity. I have formed a society in Templeton, where formerly was much opposition, and received on trial nineteen. Our last Quarterly Meeting was a blessed time. I have an excellent Bible-class, well attended. Our President visited us and attended the first missionary meeting ever held here. James F. Taylor, Esq., was called to the chair, and very interesting addresses were delivered by Revs. Lord, Green, Healy, and others. The collection was £3, and £11 3s. was subscribed.'

On the Clarendon mission, extending twenty miles along the river Bonchère, the settlements new, the people poor, a new parsonage was erected, and the increase of members gave assurance of a prosperous circuit.

Thomas Harmon waged a fierce fight with Mormonism on the Crosby circuit, determined that the interests intrusted to him should not suffer.

Through the autumn the Superintendent of Missions, assisted by the President of Conference, filled a long list of appointments. On the 25th of October he dedicated "a very neat and comfortable chapel in the rising village of Peterborough." The Indians of Grape Island subscribed £40 to the Missionary Fund. The Credit chapel, with its temporary gallery, was crowded to excess for the quarterly services; the power of the Most High was sensibly felt, and many were added to the society.

About three hundred Munceys, Chippewas and Bear Creek Indians shared the labors of the Rev. John Douse at Munceytown.

Reviewing his work, March 4th, 1836, the Superintendent of Missions wrote: 'During the last two months I have travelled about fifteen hundred miles, attended twenty-two missionary meetings, several quarterly meetings, delighted and encouraged by witnessing how deeply our brethren and the members of our Church are becoming imbued with the missionary spirit. Most of our meetings were crowded, the collections and subscriptions far exceeding those of last year, and giving us hope of soon extending our operations to Hudson Bay.'

During February the Rev. William Case attended meetings from Rice Lake to Brockville, zealously seconding the efforts of the Superintendent of Missions and encouraging the missionaries. The Muncey missionary wrote: 'The Matilda circuit collection helped to furnish our mission house; with the yarn Mrs. Waldron is teaching the Indian girls to knit—a class of eight making good progress. Our kind friends would say, "It is more blessed to give than to receive," could they but see the girls knitting, sewing and housekeeping. We have blacksmith and carpenter tools, but need men to teach their use—skilled mechanics, of certified moral and religious character.'

'At Saugeen,' said David Savage, 'meetings are lively and our brethren generally faithful, but some pagans still prefer whiskey to the Gospel. Some are waiting to be baptized.'

Rev. James Evans, of St. Clair, told of the wonderful conversion of Ozhushkah, who was considered unrivalled as a prophet and as a warrior invincible, yet one of the most abandoned of his race. The efforts and instructions of the missionaries he treated with the utmost contempt. It seemed like "casting pearls before swine." Yet it was not. In his hours of soberness Ozhushkah pondered the strange words of the new teachers, talked them over at night with his squaw, and even thought he should do differently. Together in the winter they left for their hunting grounds, fifty miles from Mackinaw. Deep in the forest they pitched their lonely tent. Far away from the white man's maddening fire-water they had time to think and converse soberly. Mekagase, the squaw, was taken violently ill. Despite their Indian medicines, she grew worse day by day and expected to die. She thought of the missionary's teaching—thought of her wicked life and was afraid to die, afraid to meet the Great Spirit. She began to pray, asked to be forgiven—surely she had heard the Good Spirit would forgive. Suddenly her fears were gone, her heart filled with joy. She was happier than ever she had been in a dance around the evening fire. Her disease abated and recovery began. She told her husband of her wonderful change and warned him of his danger. He knew and felt more than she had supposed. His hard heart melted, and he, too, began to pray to the Great Spirit. In a few days light and joy came to his troubled soul; the silence of the forest was broken by prayer and praises bursting from the solitary wigwam, suddenly transformed into a Bethel. The hunting season over, the new-born couple returned to tell their friends how great things the Lord had done for them and to prove the reality of their change by " well-ordered lives and godly conversation."

Mr. Evans sent a graphic account of an Indian camp-meeting—the chiefs selecting the ground, sheltered by overhanging trees and sloping to the St. Clair River, the Indians gleefully chopping the timber, preparing seats for a thousand, building a stand and resting-place for the preachers, borrowing a mammoth canvas tent for the women, hauling lumber, arranging cranes and kettles for cooking, then ready for the opening prayer by Chief Wawanosh. From the Credit, from Muncey, from the Thames and from across the lines, the children of the forest gathered for the sacred feast. The President of Conference, the Superintendent of Missions, with

Messrs. Lunn and Fisher, from Montreal, joined the local forces in earnest preaching, importunate supplication and heartfelt singing. Speedy results were seen in spiritual awakening and penitential tears, the leafy temple soon resounding with shouts and songs of victory. On Sunday evening a pagan family, passing in their canoe, heard the singing, saw the glowing fire-stands and came ashore. They gazed in amazement, pitched their tent at a safe distance and listened. Such a feast they had never seen; the songs of Zion struck strangely upon their ears; the name of Jesus was new to them, and the Gospel message something they had never heard before. They drew nearer, sat with the others, drank in the wonderful story of sin and a Saviour's love, sank down under the light of the Word and the power of the Spirit, waited in the all-night prayer-meeting, and before the morning sun arose the man and his wife rejoiced together in a new experience. Fine weather favored the services until a terrific thunderstorm burst upon the encampment and poured its torrents through every opening. With the rising of the sun and a brisk airing in the wind all were ready for another day of prayer and praise. An Indian a few miles down the river had threatened to kill the missionary and his interpreter, but at this meeting his heart was changed, and he exclaimed—"How great a fool I was to talk of killing you! I did not know this religion was so good. I now love you and will try to listen to your words as long as I live."

The meeting closed with a procession around the camp, hand-shaking and singing—

"Blest be the tie that binds
  Our hearts in Christian love;
The fellowship of kindred minds
  Is like to that above."

Nearly two hundred were baptized in a few months, and four new classes formed.

Mr. Evans visited about a thousand Indians at Malden. After explaining to the head chief the object of his visit, a council was held and an attentive hearing given. Then spoke the chief: 'We are glad to hear of our people becoming better. We are very poor. The white people take our hunting-grounds and destroy the prospects of our children. We never heard these words before, and thank you for coming to tell us. We think your words very good and would like to hear them again. We may understand them better.' The chiefs then shook hands. The Wyandottes at Amherstburgh were under the watchful oversight of Rev. B. Slight. The Rev. John Douse ministered to those at Muncey.

CHAPTER XXVI.

1835.

CANADIAN, AMERICAN AND ENGLISH INTERESTS.

The President's testimony—General Conference—Whitehead—Goderich—Paddling—Sabbath—Fishing Islands—Saugeen—Hurlburt—Public men—Deceased—Lower Canada—Richey—Missions — Stanstead — Camp-meeting — Odelltown — President's report.

The President, the Rev. William Lord, writing from Montreal October 6th, 1835, says: 'I have great pleasure in being able to state that the societies, with very few exceptions, enjoy uninterrupted peace. The attempts to create division have generally failed. Many of the circuits have recently been visited with gracious outpourings of the Holy Spirit—sinners awakened, converted, believers quickened, the societies growing in spirituality, and the preachers giving themselves wholly to the work of the ministry. At no former period were the people more ready to support their ministers. I had the privilege of attending three camp-meetings, all marked by evident tokens of the divine presence. In meeting the spiritual destitution of many parts much yet remains to be done. Many of the circuits are so large that it is impossible for the ministers to devote sufficient time to study and pastoral work. Thousands of settlers rarely hear a sermon. The Sabbath dawns, the axe and the implements of husbandry are laid aside, but no sanctuary opens its doors to devout worshippers. What can we do? Pray the Lord of the harvest to send forth laborers, and cherish the missionary spirit. From the pagan Indians also there are loud calls. Let missionary prayer-meetings be held and information be given. Let the energies of youth be engaged as well as the piety and sobriety of age. "Men of Israel, help!" We can make our hundreds of pounds into thousands and multiply our missionaries. To personal and family religion let us give strict attention. In spirit and conduct let us be examples of piety, crucified unto the world and alive unto God.'

March 4th, 1836, Mr. Lord wrote from Montreal: 'On Saturday last I returned from my tour through the Augusta District, with which, in general, I was highly gratified. Missionary meetings were held at Lachute, Chatham, L'Orignal, Hull, Bytown, Perth and Brockville. I preached to a large congregation at the Seigniory, where God has graciously revived His work. The state of religion in our Connexion is improving; a growing dislike to political intermeddling, and increased devotion to spiritual work. The spirit of prayer prevails and class meetings are better attended. Their neglect is an infallible indication of religious declension. Our missionary societies give promise of future efficiency; collections and subscriptions indicate liberality, the collectors meeting with striking instances of success. The love of Christ constrains those who possess it. Methodism has now been before the world for nearly a century; to some an object of ridicule, but to the wise and good a system of truth calculated to bless the world. Methodist preachers in Upper Canada, carrying the means of salvation to remotest settlements, and, like their Divine Master, seeking the lost sheep in the wilderness, need never fear being deserted by their people.'

In May, 1836, the Rev. William Lord, as representative of the English Conference, accompanied by the Rev. William Case, representing the Canada Conference, attended the General Conference in Cincinnati. We give brief extracts from Mr. Lord's letters: 'I arrived safe after a long and sometimes perilous journey, preaching in all places where I made my stay, attending several missionary services, spending my Sabbaths in Boston, New York, Philadelphia and Baltimore, and receiving invariably marked kindness. There is among the American Methodists cordial and Christian feeling to the Wesleyan Methodist Church in Canada.

'Bishop Roberts opened the Conference, and in his address referred to the loss sustained in the death of the late Bishops McKendree and Emory. Brother Case and myself were introduced to the Conference by Bishop Soule in a way most respectful and cordial. We spoke of the state of Methodism in England and Canada, and were listened to with close attention. Many important subjects are to be considered and two or more bishops appointed. With Bishops Roberts and Hedding we were hospitably entertained by O. M. Spencer, Esq., who when a boy was for several months a captive among the Indians. Now, instead of the depths of the wilderness and the tomahawk uplifted to deter his escape, he dwells in the lap of plenty, surrounded by his amiable family.

'We left the Conference May 20th, receiving from the senior Bishop a most affectionate benediction. Our American brethren manifested a most earnest desire to maintain the unity of the Spirit throughout the great family of Methodism.'

Among many busy workers, we find the venerable Thomas Whitehead still taking his share. At the last

Conference he had arranged to meet Thomas Hurlburt at Goderich for a cruise in the "birch-bark" to Saugeen. A fall from his horse as he was finishing his first day's ride made him a couple of days late, but he escaped the rough weather and dangerous voyage which Mr. Hurlburt and his family experienced. This permitted a few weeks of very acceptable service in and around Goderich. On the 20th of July two natives arrived from over the lake, with whom he took passage Saturday morning, hoping to reach the mission by midnight. After paddling all day in a dead calm and burning sun, they beached their canoe for supper and rest. The morning was the Sabbath. 'After our early repast I looked at my companions to discover their views of the duties of the day. They could not speak a word of English, but there was no stir. They sat contented, and so did I. Shall I ever enjoy another such Sabbath?—a day of silence, abstraction from the world and absorption into things celestial. Silence and darkness, twin sisters of ancient night, again spread over us their sheltering wings, and our repose was peaceful.

'The morning sun shone brightly upon the wilderness, the waters, the old itinerant and his Indian wayfarers. The south wind early filled our cotton sail and at three o'clock we received a general welcome ashore. I always shed tears on meeting these affectionate creatures. I know no congregation that excels them in regular attendance at the house of prayer or in warmth of devotion. I abode with them two weeks. It is a great blessing that Bro. Hurlburt can preach to them in Chippewa. I still think the Saugeen lands and waters the best place for a permanent Indian mission. We visited the fishing islands, twenty-five miles north. Great preparations are making for the fishing in October and November. There were twelve men and a few women. On meeting their Scotch boss, he said: "This is the first clergyman that ever landed upon this island; we must have a lecture to-night,"—with which I was glad to comply. In the morning we bade our kind friends farewell. A strong wind compelled us to pass the night on a lonely island, but we reached the mission in safety. We finally left for Goderich with Mr. Harris, from Nipissing, and two Frenchmen from East Huron. One night we spent on the banks of the Huron and arrived at nine o'clock of the next, wet, weary, hungry and thankful. I spent several weeks assisting Bro. Armstrong in his new and difficult mission.'

Writing again from Saugeen the following February, this pioneer missionary said: 'Mission in good health; school kept all winter. Indians paying their debts with furs. Bro. Hurlburt and two good natives on snowshoes, packs on their backs, stepped off like moose for Big Bay. They met several Christian and pagan families on the way. Fine harbor, grand rivers, good soil, timber abundant, except pine, and no place like it for fish. Bro. Hurlburt intends visiting Big Bay occasionally.'

Mr. R. Davis, of London, had set apart a missionary acre, and at the anniversary handed over ten dollars as the proceeds.

Letters from the Rev. E. Ryerson, while in England, appeared in the *Guardian* in May and June, specially in regard to Canadian public men and their measures.

Of several worthy members of the Church called during this year from labor to reward, we find the honored names of Jehoida Boyce, Elizabethtown; John

Hartman, Whitchurch, and John Throckmorton, Norwich—all at a good old age.

The Stations for Lower Canada present some new names: Edmund Botterell, from Devonshire; Edmund S. Ingalls, from the Eastern Townships, received on trial; and Matthew Richey, then about thirty years of age, transferred from Halifax to Montreal, as assistant to the Rev. William Lord. For this city an additional supply was required, and John G. Manly was sent.

Mr Richey was born and brought up in the county of Donegal, Ireland. His early education was with a view to the Presbyterian ministry—the Covenanters—to whom his parents belonged. At the suggestion of a companion he visited a Methodist prayer-meeting, and was so struck by the simple, fervent prayers of the little company that he was awakened, converted and united with their society. His course not being approved by his parents and friends, he determined on leaving for a free country. Borne on the tide of emigration, he landed at St. John, N.B. There he found a position in a lawyer's office, and later in a grammar-school. His short experience as an exhorter in the Old Land gave him speedy recognition in the New, and in answer to an appeal for help he was sent as junior preacher—then about seventeen years of age—to St. David's. After some years, his father and other members of the family followed him to New Brunswick and shared the honor of his successful career, first in the Eastern Provinces and later in Upper and Lower Canada. In Montreal, especially, for grace of action, elegance and force of language he was early distinguished; and for many years, in the pulpit and on the platform, he was confessedly without a peer in that city.

The annual missionary meeting was held in Montreal

October 13th, in Great St. James' Street chapel. William Lunn, Esq., presided, and among the speakers were Revs. Bosworth, Gilmore, Lord and Richey. The number of Wesleyan mission stations was given as 177, with 260 missionaries and 48,300 members. About £40 was contributed.

At St. Armand, Caldwell's Manor and Dunham the Rev. John Tomkins had for his colleague John Borland, recommended from Quebec. He gave promise of taking high rank among his brethren. Stanstead was to be supplied by James Booth, assisted by John Raine, from Montreal; but William Squire appears to have remained there, though set down for Odelltown.

After much discouragement a series of meetings was begun by Mr. Squire, with such assistance as he could enlist, resulting in a powerful and extensive revival. 'For forty days the house was constantly crowded to overflowing. Sleigh-loads of people came day after day, in stormy weather as well as fine, and we have reason to believe many souls were born into the Kingdom. One young man of more than ordinary talents was brought to consecrate himself to the work of the ministry. The infidel, the sceptic, the scoffer yielded to the Lord Jesus.'

A camp-meeting was held near Odelltown, September 14th to 22nd. 'The weather was propitious, expectations were raised, ardent supplications prevailed, the interest increased with every service, at every invitation weeping penitents sought the prayers of God's people, and many found the "pearl of great price"—probably over a hundred conversions. The Sabbath was a day of glorious power, and the love-feast at the close was filled with inspiring details of God's mercy.' Rev. Wm. Lord wrote: 'Montreal, March 1st, 1836.—At Odelltown, Missisquoi Bay, Dunham, Shefford, Stanstead and Georgeville I have preached or assisted in missionary meetings. The people support missionary work creditably, the societies are increasing, and new openings call for additional laborers. Methodism is suited to the state of society in both provinces, and meets the wants of a growing population more readily and amply than any other system. In this city a hundred, at least, have been brought into the liberty of God's children, and the work is still going on—seldom a day without one or more conversions. Amidst the political strife which agitates this province our people are preserved from destructive party politics. Not that they are indifferent to the institutions of the country; they fear God and honor the King.'

The incessant labors of the Rev. William Lord, his genial sympathy with the ministers in their work and his untiring efforts to promote deep and abiding religion among the people, produced most beneficent results throughout the Connexion. So many questions in Church and State had arisen to unsettle the minds of the people and to divert attention from the essential interests of religion that there was great need for wisdom in counsel and the presence of a master mind to conciliate and encourage. Mr. Lord's example, spirit and efforts tended greatly to promote peace and prosperity.

The net increase in Lower Canada was 188, making a total of 2,297 members.

CHAPTER XXVII.

1836.

THE ENGLISH PRESIDENT'S ADMINISTRATION.

Conference—Book Room—Funds—Defence—Increase—England—Sir John Colborne—Rectories—Sir Francis Bond Head—Conflicts—Alderville—U. C. Academy—Eastern District—Mr. Lord—Willmott—Church property—Law-suits—Chief Justice—Railroads—French River — Manitoulin—Huron—Timber — Fish — Superstition — Gospel — Mrs. Jones — Income —Harvard—Appointments—Ryerson—Charter—King's College — Delaware — Simcoe — Gananoque — Lower Canada —Stations.

THE Conference of 1836 opened in Belleville on the 8th of June. Rev. William Lord, the President, was in the chair; Rev. William Case was elected Secretary, with Rev. Ephraim Evans as assistant.

Admitted into full connection and ordained—John Sunday, Thomas Harmon.

Three year men—Peter Ker, Thomas McMullen, Thomas Fawcett, William McFadden, John Law, John K. Williston, Samuel Rose, Adam Townley.

Two year men—George F. Playter, William Steer, Vincent B. Howard, Stephen Brownell, John G. Manly, Jonathan Scott, John Douse, Jonathan Gladwin, Benjamin Slight.

One year men—James Ward, Benjamin Nankeville, Hannibal Mulkins, William Deverell, John F. Flanagan, Thomas Hurlburt, Solomon Snider, Daniel Berney, John McIntyre, Charles B. Goodrich.

Received on trial—John C. Will, John Lever, George Goodson, William Willoughby, William Young, Hugh Montgomery, George B. Butcher, William Haw, Stephen Miles, Sylvester Hurlburt.

Ceased to travel—Alexander Irvine, William Patrick, James Richardson, John S. Atwood—at their own request.

Supernumeraries—Wyatt Chamberlain, Daniel McMullen.

Superannuated—Thomas Whitehead, James Wilson, William Brown, David Youmans, Andrew Prindle, Samuel Belton, Charles Wood, Franklin Metcalf, Philander Smith, Cyrus R. Allison, Andrew Taylor.

LIST OF STATIONS, 1836.

Niagara District.

William Ryerson, Chairman.

Hamilton—Wm. Ryerson, James Musgrove, Samuel Rose.
Stamford—Richard Jones, Alexander McNab.
St. Catharines—Thomas Bevitt, John Douse.
Grimsby—Richard Phelps, William Scott.
Simcoe—Joseph Messmore, Peter Ker.
Brantford—Edmund Shepherd, John Law.

London District.

David Wright, Chairman.

London—David Wright, John Flanagan.
St. Thomas—John Baxter, John Williams.
Gosfield—Stephen Miles.
Howard—James Ward.
Oxford—James Norris.
Thames—William Griffis, Charles B. Goodrich,

Toronto District.

John Ryerson, Chairman.

Toronto City—Matthew Lang, who is also Book Steward; Joseph Stinson, Gen. Supt. of Missions; Ephraim Evans, Editor.
Yonge Street—Hamilton Biggar, Thomas Fawcett.
Newmarket—Horace Dean, John Lever.

Toronto—Edmund Stoney, Hannibal Mulkins.
Nelson—Edwy M. Ryerson. One wanted.
Dumfries—Rowley Heyland, Benjamin Nankeville.
Whitby—Robert Corson, John C. Will.
Brock—To be supplied.
Guelph—To be supplied.

BAY OF QUINTE DISTRICT.

Anson Green, Chairman.

Kingston—The President of Conference, Egerton Ryerson, John G. Manly.
Gananoque—George F. Playter.
Bay of Quinte—John Black, William Young.
Waterloo—Conrad Vandusen, Solomon Snider.
Hallowell—John C. Davidson, William Haw.
Belleville—Henry Wilkinson.
Cobourg—George Poole, Adam Townley.
Peterboro'—John Armstrong, Hugh Montgomery.
Sidney—William H. Williams.
Murray—Simon Huntingdon, William Deverell.

AUGUSTA DISTRICT.

Ezra Healy, Chairman.

Brockville—John Carroll.
Prescott and Augusta—Ezra Adams, George Ferguson.
Matilda—Henry Shaler, George Goodson.
Rideau—Alvah Adams, Thomas McMullen.
Perth—Thomas Harmon.
Elizabethtown—James Currie, Lewis Warner.
Mississippi—John McIntyre, Vincent B. Howard.
Richmond—Daniel Berney.
Ottawa—Asahel Hurlburt. One wanted
Bytown—James Brock, Michael Curry.
Hull—William McFadden.
Crosby—Stephen Brownell.
Pembroke—George B. Butcher.
Clarendon—William Willoughby.

MISSIONARY DISTRICT.

Joseph Stinson, General Superintendent.

St. Clair—James Evans.
Amherstburgh—Jonathan Gladwin.
Credit—Peter Jones, Benj. Slight.
Saugeen—Thomas Hurlburt.

Coldwater and French River—Gilbert Miller.
Lake Simcoe—Jonathan Scott.
Rice Lake and Grape Island—Wm. Case, Silvester Hurlburt, John Sunday.
Munceytown—Solomon Waldron.
Isle of Tanti—To be supplied.
Grand River—Matthew Whiting.
Huron—To be supplied.
Marmora—To be supplied.
Lanark—To be supplied.

Representative to the Wesleyan Conference, Eng.—Egerton Ryerson.
Agent for the Upper Canada Academy—John Beatty.

	Whites.	Indians.	Total.
Number of members this year....	15,027	1,017	16,044
Number of members last year....	14,147	909	15,056
Increase			988

The Rev. James Richardson united with the Oneida Conference, U.S., but returned to Canada after a year and became agent for the Upper Canada Bible Society. Subsequently he became Presiding Elder in the Canada Methodist Episcopal Church, and finally Bishop.

Cyrus R. Allison, superannuated for one year, served the Upper Canada Academy as steward.

Egerton Ryerson was not at this Conference, being still in England in quest of a charter and funds for the new Academy and as representative to the Wesleyan Conference.

Some of those received on trial were married men, but their experience and qualifications, together with the necessities of the work, justified their reception. Some of them agreed to accept single men's allowances. George Goodson had his early training in the army. He became a Methodist in Kingston, where he was soon known as a good singer and an effective speaker. In business in Kemptville he was favorably known as an

JAMES RICHARDSON
Bishop of the Methodist Episcopal Church in Canada

exhorter and was recommended for the regular work, in which his pleasing manners and ready address won him general favor. Mr. Miles was a man of mature years, with some means, and had won an excellent reputation in Kingston as a local preacher. Desiring to consecrate his life to the work, he was welcomed to the ranks. Sylvester Hurlburt, also, was married, but having given five or six years to the Indian work as teacher and preacher he was deemed specially adapted for future service. Another candidate, William Willoughby, a local preacher of repute, and recommended by the Rideau circuit, was heartily received.

Plans were initiated for an enlarged Book Room, to meet the increasing requirements of both preachers and people. A Contingent Fund was established to meet exigencies in the work, expenses caused by sickness and death among the ministers, etc., the preachers subscribing nearly £500. Better provision was made for superannuated brethren and the widows and children of deceased ministers. Arrangements were made for defending the property of the Connexion and maintaining its rights and privileges. Thus was asserted the brotherhood of the preachers and the oneness of the Connexion. The state of the work and its possible extensions were carefully considered and standing committees appointed.

The Pastoral Address congratulated the members on the general prosperity, the increase in membership of 988, the unity and peace prevailing; warned them against misrepresentation and seeds of discord, inviting all to earnest co-operation and untiring exertion in furthering the work of God.

The Address from the British Conference spoke of a year of extraordinary trial resulting from agitation caused by certain disaffected persons—a suspended preacher and his partisans—but acknowledged the zealous support of the people in the day of trial.

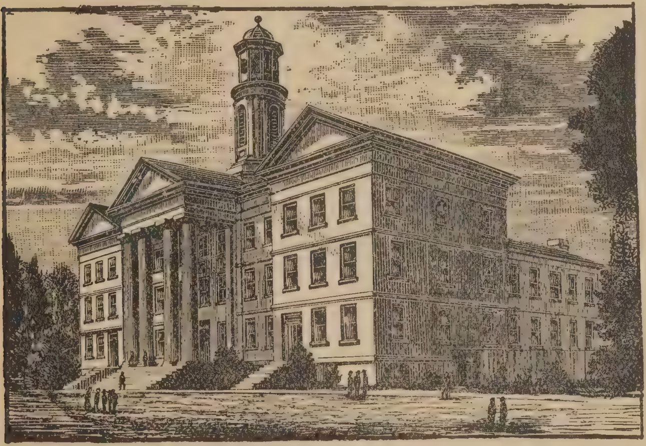
The Rev. William Crosscombe, from Lower Canada, was a visitor, and was invited to a seat as an honorary member.

The administration of Sir John Colborne had given great dissatisfaction, and one of his last official acts before giving up the reins of government did not atone for previous errors. On the 15th of January, 1836, by order-in-council, he endowed fifty-seven rectories in Upper Canada out of the Clergy Reserve lands. His successor, Sir Francis Bond Head, arrived in Toronto shortly after. An address to the newly-arrived Governor was proposed in the Conference, and though carefully worded, because of existing political ferment, did not pass without objections, some declaring it too courteous to the Governor and too loyal to the King. The conflicting opinions among the people proved helpful to the lately organized Methodist Episcopal Church.

The Rev. John Ryerson succeeded the Rev. James Richardson as Chairman of the Toronto District. During the absence of Rev. Egerton Ryerson in England, Kingston was in charge of Rev. Joseph Stinson, assisted by John G. Manly.

The Indians of Grape Island were transferred to the township of Alnwick; their village, named Alderville after one of the Missionary Secretaries, became the home of the Rev. William Case for the rest of his life. Mr. Hurlburt resided on the north side of the lake, at Hiawatha.

The Upper Canada Academy was formally opened on the 18th of June, 1836. After a sermon in the Methodist chapel by the Rev. Joseph Stinson, a procession, consisting of the architect, building committee, ministers, principal students, choir and spectators, marched to the new buildings. The architect delivered the keys to the Chairman of the district, Rev. Anson Green, and the procession filled the chapel. After prayer by Rev. E. Evans, the keys were handed to the Principal, the Rev. Matthew Richey, and he was introduced to the audience. A chaste and elegant address was delivered by the Principal, " which we venture to say has never been excelled, perhaps not equalled, in the province," and the services were concluded with prayer. Students, male and female, were admitted June 27th, when the first term began. The charge for board was £22 for the session, and a grad-



UPPER CANADA ACADEMY, COBOURG
Erected in 1832

uated scale for tuition. A lengthy list of subscriptions was published.

Towards establishing the Book Room about £550 was subscribed, mostly by ministers.

June 24th, the Rev. William Crosscombe reported from Montreal a 'profitable and delightful District Meeting; peace and prosperity; increase over three hundred. The Rev. Mr. Lord gave us an account of his visit to the General Conference; also of Upper Canada and the Conference.'

Mr. Lord, about to sail for England, wrote from Quebec with thanks and farewell words to his many Canadian friends. He took John Sunday with him to represent Canadian missions in England.

In August there appeared an obituary notice of Mr. John Willmott, who had arrived from England in 1816 with his wife and eight children. For nine years they were members of the Presbyterian church in York. Moving to Trafalgar, and not finding a Presbyterian church, they united with the Methodists. Mr. Willmott died at the age of sixty-six years, leaving a widow and six children. Mrs. Willmott, whose maiden name was Rachel Cunnington, lived until 1861, when she was about ninety-two years of age. Throughout her long life she was an example of true religion, both in her home and in the church, children and grandchildren rising up to call her blessed. Her third son, William, married Miss Ann Coates in 1834, and one of their sons is the Rev. John Coates Willmott, M.A. Her sixth and youngest son, Robert, married Margaret Sproat in 1854, succeeded to "Rose Hill," the old homestead, and was trustee and class-leader until his death in 1897 at the age of eighty-two years. Some other families are closely identified with the origin and progress of Methodism in Trafalgar. Mr. Thomas Coates married Miss Elizabeth Appleton about 1808, and came from Yorkshire, England, to Canada in 1816. Two years later they settled in Trafalgar. Mrs. Coates, aided by Mrs. Harrison, opened and maintained the first Sunday-school in that township and was a devoted member of the Methodist Church until her death in 1860 at the age of eighty-three years. Mr. Thomas Bowes came from Ireland in 1826. In 1828 he married Miss Dorothy Willmott and settled in Trafalgar, where they became members of the Methodist Church, as did also their nine children. Mr. Bowes was for many years a class-leader. He died in 1881, aged seventy-eight years, and Mrs. Bowes in 1884, aged eighty years.

During the year 1836 certain members of the Methodist Episcopal Church in Canada laid claim to the churches and parsonages in possession of the Wesleyan Methodist Church. After two or three indecisive lawsuits a final decision was rendered by the Court of King's Bench at Toronto confirming the Wesleyan Methodist Church in possession of all the property of the Connexion. In his charge to the jury the Chief Justice said: "The change of the title and government of the Church, having been made in accordance with disciplinary power vested in the Annual and General Conferences—evidences of which were given to the Court—therefore the identity of the Church was preserved, though under a different name; and any persons refusing to assent to the regulations made by the Conference in 1833 and organizing themselves under the old or any other name are in fact seceders, and cannot be considered as having any title whatever to the property of the Church."

In opposition to many exaggerated and unfounded statements in regard to the success of Dr. Warren and others in drawing away adherents from the Wesleyans in England, an account appeared in the *Watchman* of an effort made in Truro, Cornwall, by means of much advertising and a dinner, to secure a general gathering of the disaffected. But out of twenty thousand Methodists scarcely twenty were attracted to the dinner.

At the annual meeting of the New Brunswick District eighteen ministers were present. The Rev. J. B. Strong presided, and Rev. Enoch Wood was elected secretary. The increase was 242, and the district was never in a more prosperous state.

It was proposed to connect Lakes Ontario and Huron by a railroad, running probably from Toronto to Goderich; and another from Hamilton to St. Clair. Surveyors were examining possible routes.

On the 23rd of July the Superintendent of Missions, with George Miller, James Evans and three Indian exhorters, left Coldwater in a canoe for a cruise among the northern missions, intending to visit French River, Manitoulin Island and Saugeen. For nine days they steered along the north shore of Lake Huron, through continuous groups of small islands, covered with fir, pine, cedar, white ash, flowers and shrubs. 'Abundance of wild fruit and fish make this region the Indian's favorite summer resort. Many marks of pagan superstition were seen—altars on which were offered coin or tobacco to secure safe passage of deep and dangerous places by favor of the Great Spirit. At French River we found that the Indians had left for Manitoulin. Following them, we met some three thousand gathered to receive their annual presents. This was a favorable opportunity for studying their character and preaching the Gospel, so we pitched our tent, building a bark roof to cover two hundred and allow all around to hear. Hundreds listened with deep attention, many for the first time, to the message of salvation, and desired us to send them teachers. But some did not want the new religion and were determined to live and die as their fathers had done. About fifteen, who professed to renounce their former practices henceforth to love and serve the Lord Jesus Christ, we baptized; also several children. Some families arrived from the south shore of Lake Superior, whom we found to be Methodists, and glad they were to meet us. They had been visited by John Sunday, but had never seen a white missionary. As evidence of pagan ferocity, one chief gloried in telling how he had destroyed his enemies and drank their blood. Yet tens of thousands, dark and savage as they, have been illumined by the light of divine truth and made a blessing to the world. They have abandoned their war dances and treacherous tomahawks for the service and sceptre of our Immanuel. There are thousands still who might be saved had our Church the enterprise and benevolence to send the messengers who are ready to go.'

Peter Jones, of the Credit, began to keep a journal, his first entry, August 1st, 1836, being an account of the death of a promising young Indian named John Summerfield. He was but twenty years of age, had compiled a Chippewa grammar, and died "trusting in the favor of God." At a camp-meeting on the St. Clair mission Mr. Jones met many of his brethren, and among them William Price, who had been converted in Kingston, educated at the military school at Barriefield, and became an exhorter and teacher at Muncey. Another Indian camp-meeting was held near Brantford. The Credit Indians were honored with a visit from His Excellency Sir Francis Bond Head, who declared their village the cleanest Indian settlement he had seen. In May, 1837, Mr. Jones accompanied his wife to New York to see her off on a visit to her friends in England. He thought their journey to New York wonderfully short—'Only three days and a half!' What would we think of it to-day?

The missionary income for this year increased from £559 to £1,149, as shown in the report published in October.

Very interesting and successful camp-meetings were held early in September near Consecon and Dumfries.

Some statements having been made by certain members of the Methodist Episcopal Church in Canada which were thought unwarranted, and their Bishop, in the annual Pastoral Address, having spoken of "the disposition manifested toward us in the cordial reception of our delegates by the General Conference," the following and other extracts were published in reply:

From the *Christian Advocate and Journal:* "It is not our wish to wound the feelings of any; but as we are appealed to, we must say that the General Conference did not recognize the claims of the individuals in Canada referred to. The question was studiously avoided and the matter dismissed. Messrs. Bailey and Powley, their representatives, were treated politely, but had not the courtesies extended to them always manifested to delegates from accredited branches of the Church of Christ, and especially of the Methodist family."

The Rev. William M. Harvard, President of the Canada Conference, and his family reached New York October 11th, after a voyage of forty-one days, and five days later were in Montreal, accompanied by John B. Selley. In November he issued an official message to the ministers in Upper Canada. Mr. Harvard will be remembered as one of Dr. Coke's companions on the voyage to India, on whom, after the Doctor's tragic death, devolved the chief responsibility of the mission. He is represented in Toronto by a son, Samuel H. Harvard, for many years a member of Trinity Methodist Church, and an extensive contractor for city works. In December the new President published a list of appointments he hoped to fill, with the assistance of the Rev. Joseph Stinson, during the months of January and February.

Reports of the proceedings of the Provincial Parliament appeared in the *Christian Guardian,* keeping its readers informed on questions of general interest. The Clergy Reserves proved the cause of continued controversy. A resolution recommending their application to moral and religious education was carried by a majority of fourteen members, and the concurrence of the Legislative Council was requested; but the resolution was indefinite and opinions expressed were very diverse.

The Rev. Egerton Ryerson, writing from London, November 5th, 1836, told of his visits to several cities, with many more in prospect, likely to occupy his time until March. He mentioned the liberal and systematic contributions for circuit and missionary purposes, effective prayer-meetings, and conversions. In regard to the charter for the Upper Canada Academy, he complained of endless anxiety, correspondence and delays. It was granted eventually and with a suggestion to the Canadian Parliament that such an institution was worthy of assistance. A bill to grant a loan of £4,100 for ten years was passed by the House of Assembly, but restrictions rendered it inoperative. When this was reported by the Rev. E. Ryerson to the British Government, a grant was generously made of the amount that had been asked from the Canadian Parliament. The persons named in the charter as the *Board of Trustees* were: Revs. John Beatty, William Ryerson, Messrs. Ebenezer Perry, John McCarty, J. R. Armstrong, George B. Spencer, John Counter and Billa Flint. *Visitors:* Revs. John Ryerson, Joseph Stinson, Messrs. Joseph Keeler, Charles Biggar and Alexander Davidson. A circular issued to the friends of the new Academy was received with indications of a speedy and liberal response.

In January, 1837, a bill passed both Houses for the incorporation of the University of King's College, and providing that the lately erected Upper Canada College should be an appendage.

From the Delaware mission Rev. S. Waldron wrote, January 3rd, 1837: 'We had a most pleasing Christmas feast—a biscuit, an apple and a drink of water for everyone. Then some time was devoted to the relation of Christian experience; and the Lord did crown our meeting with His presence. No drunkenness nor disorder in our part of the village this year. We purpose having our large house furnished with good back seats by the time our Superintendent visits us—and all at the Indians' expense.'

From Lake Simcoe the Rev. J. Scott wrote in May: 'We have twelve classes, twenty congregations and an increase of about fifty members; so that, bleak as this region is, the fire of the Holy Ghost is felt. Barrie, which is to be the county town, will, I doubt not, be the head of the circuit.'

A writer from Gananoque said: 'Only one of the first members is among us now—the widow of the late Col. Stone. We have a society with about twenty members here; one in Pittsburgh, another in Lansdowne. We have peace and expect showers of blessing.'

A new periodical, *The Church,* edited by the Rev. A. N. Bethune and published at Cobourg, declared—'The government of every country should be the guardian of religion; and that, in the firm belief of the total insufficiency of the voluntary principle to provide for the spiritual wants of a whole people, it is the duty of every government to supply the means of religious instruction to all classes of its subjects; and with these impressions the conductors of *The Church* will give the most unqualified support to the only constitutional view of the Clergy Reserve question.'

The ministers of the Lower Canada District met in Montreal, May 11th, 1837. The Rev. Messrs. Evans, Stinson and Lang attended as visitors. Messrs. Booth and Johnston were compelled by illness to desist from the work. The reports from the circuits generally were gratifying, but several had lost by removals. The net increase was 203, making a total of 2,320, exclusive of those on trial.

STATIONS, 1837.

William M. Harvard, Chairman.

Quebec—William Crosscombe.
Montreal—Robert L. Lusher, Edmund Botterell.
St. Armand—William Squire, Thomas Campbell.
Stanstead—Thomas Turner, Richard Garrett.
Shefford—John B. Selley.
Three Rivers—One to be sent.
Odelltown and St. John—John Tomkins, Malcolm McDonald.
Hatley and Melbourne—John Raine, Barnabas Hitchcock.
New Ireland—John Borland.
Wesleyville—Edmund S. Ingalls.

CHAPTER XXVIII.

1837.

POLITICAL COMMOTION.

Toronto — Conference —Rights — Thanks — Discussion — Young Men—Stations—William IV.—G. R. Sanderson— — Manitoulin — Chiefs — Sturgeon — Credit — Grand River —Jones — Sunday—Evans — New York—Queen Victoria—Stinson — London — Lower Canada — Violence — Protracted meetings—President—Sons of Liberty—Mackenzie—Flight—Thanksgiving—Turbulent times—Book Room—L. C. Stations—Rebellion—Results—Increase.

THE Conference for 1837 was held in Toronto, June 14th to 24th. The Rev. William M. Harvard presided, and the Rev. Egerton Ryerson was elected Secretary.

Received into full connection—Peter Ker, Thomas McMullen, Thomas Fawcett, William McFadden, John Law, John K. Williston, Samuel Rose.

Three year men—George F. Playter, Adam Townley, William Steer, Stephen Brownell, Benjamin Slight, John G. Manley, Jonathan Scott, John Douse, Vincent B. Howard, Jonathan Gladwin.

Two year men—John Flanagan, John McIntyre, Hannibal Mulkins, Daniel Berney, Thomas Hurlburt, William Deverell, Solomon Snider, Charles B. Goodrich.

One year men—John C. Will, John Lever, William Young, William Haw, William Scott, George Goodson, William Willoughby, Stephen Miles, Hugh Montgomery, Sylvester Hurlburt.

Received on trial—William Coleman, David Hardie, Wellington Jeffers.

Desisted from travelling—William Griffis, at his own request.

Superannuated—Thomas Whitehead, Franklin Metcalf, David Youmans, Wyatt Chamberlain, Ezra Adams, James Wilson, William Brown, Andrew Prindle, Daniel McMullen, Charles Wood, Andrew Taylor.

Collected for Superannuation Fund, £234; for Contingent Fund, £143.

For general information, and in opposition to false statements, the Conference wished it to be known that the £900 paid by the British Government to the Wesleyan Missionary Committee of London was for the religious instruction of the Indian tribes and destitute settlers of Canada, similar grants being also made to the committees of the London Congregational and Baptist societies. 'As it is proposed by the British Government to cede the control of these grants to the Provincial Legislature, this Conference disclaims any demand upon the Casual and Territorial Revenue and leaves it entirely to the judgment of the authorities concerned to decide whether any public aid shall be given towards the improvement of the Indians, to what amount, and through what agency.' The Conference also expressed its desire for the earliest possible settlement of the long-agitated Clergy Reserve question, and its opposition to the establishment of one or more Churches in this province with exclusive rights and privileges.

A committee to guard the rights of the Connexion was appointed, and the grave responsibilities intrusted to that committee is our excuse for recording the names: The President and Secretary of Conference, Chairmen of districts, Superintendent of Missions, Rev. William Case, the preachers resident in Toronto, Messrs. J. R. Arm-

strong, M.P.P., S. E. Taylor, John Beatty, Jr., Alexander Hamilton, Jonathan Dunn, Richard Woodsworth, G. H. Detlor, M.P.P., James Dougall, John Counter, J. M. Rorison, Luther Houghton, G. Brouse, W. Brown, Billa Flint, J. McCarty, Justus W. Williams, Edward Jackson, H. Wilson, Benjamin Corwin, Alexander Davidson, Andrew Sharp, J. Scatchard and William Wheeler.

Several of these names appear also on the Board of Missions—representatives of the "men of renown" of those days.

A special vote of thanks was tendered the Rev. Egerton Ryerson for his zeal, perseverance and success in accomplishing the objects of his mission to England.

The Pastoral Address called special attention to the decrease of members, notwithstanding that 1,709 were received during the year; the litigation thrust upon the Connexion in defence of its chapels; the importance and bright prospects of the recently opened Academy; the facilities afforded by the Book and Printing Establishment; causes of agitation in the Church, and contests on political questions, all calling for increasing watchfulness and prayer. The sessions of the Conference were prolonged beyond the usual length owing to the important measures under consideration and the full liberty allowed by the President for discussion. The public services were of great interest, especially the reception service, in which a new departure was introduced—the young men relating their experience and call, followed by addresses from Revs. A. Green and W. Ryerson on a motion for their reception into full connection and ordination. Great interest was manifested in the sermons preached by the Revs. Harvard, Richey and Ryerson; also in the ordination of the candidates. Mr. Ryerson's discourse dealt with the origin and progress of Methodism in Upper Canada, and was requested by the Conference for publication. It was duly issued in pamphlet form.

The founding of a "Manual Labor School" was considered by the Conference and referred to the Board of the Upper Canada Academy.

A committee was associated with the Editor for the oversight of the *Guardian* and all other publications. Hence our present "Book and Publishing Committee."

LIST OF STATIONS, 1837.

Niagara District.

Richard Jones, Chairman.

Hamilton—Richard Jones, Alex. McNab, Wellington Jeffers.
Stamford—Thomas Bevitt, Samuel Rose.
St. Catharines—Joseph Messmore, James Musgrove.
Grimsby—Samuel Belton, John Law.
Simcoe—Richard Phelps. One to be sent.
Brantford—Edmund Shepherd, Peter Ker, Thos. Whitehead, A. Prindle, superannuated.

London District.

David Wright, Chairman.

London—Edmund Stoney, Hugh Montgomery.
St. Thomas—Thomas Fawcett, Charles B. Goodrich.
Gosfield and Amherstburgh—Conrad Vandusen, David Hardie.
Howard—John K. Williston.
Oxford—James Norris.
Thames—Stephen Miles. One to be sent.

Toronto District.

John Ryerson, Chairman.

Toronto City—Wm. Ryerson; Jos. Stinson, Supt. of Missions; Ephraim Evans, Editor; John Ryerson, Book Steward.
Yonge Street—Hamilton Biggar, Adam Townley.
Newmarket—Simon Huntingdon, John Lever.
Toronto Circuit—Rowley Heyland, John Flanagan.
Nelson—Edwy M. Ryerson, Wm. Coleman, E. Adams, Sup'd.
Dumfries—Robert Corson, John C. Will.

Whitby—Horace Dean, H. Mulkins; Jas. Wilson, D. Youmans, superannuated.
Brock—To be supplied.

BAY OF QUINTE DISTRICT.

Anson Green, Chairman.

Kingston—Wm. M. Harvard, President; Egerton Ryerson.
Bay of Quinte—John Black, Wm. Young, Wm. Deverell.
Waterloo and Gananoque—John Baxter, Lewis Warner.
Hallowell—John C. Davidson, William Haw.
Belleville—Matthew Lang.
Cobourg—John Carroll, John Douse; Matthew Richey, A.M., Principal of U. C. Academy; John Beatty, agent for U. C. Academy; Andrew Taylor, superannuated.
Peterboro'—George Poole, John G. Manley.
Sidney—Wm. H. Williams, Solomon Snider.
Murray—Cyrus R. Allison, Wm. Steer, D. McMullen, sup'd.

AUGUSTA DISTRICT.

Henry Wilkinson, Chairman.

Brockville and Elizabethtown—Ezra Healy, Wm. Scott; Wyatt Chamberlain, superannuated.
Prescott and Augusta—Geo. Ferguson, Henry Shaler; Philander Smith, recommended to the Black River Conference, United States; Charles Wood, superannuated.
Matilda—Asahel Hurlburt, George Goodson.
Rideau—Wm. McFadden, Wm. Brown, superannuated.
Perth—George F. Playter, Wm. Willoughby.
Mississippi—Stephen Brownell.
Richmond—Daniel Berney.
Ottawa—Alvah Adams, John McIntyre, F. Metcalf, sup'd.
Bytown—James Brock.
Hull—Thomas Harmon.
Crosby—James Currie.
Pembroke—To be supplied.
Clarendon—Vincent B. Howard.

MISSIONARY DISTRICT.

Joseph Stinson, General Superintendent.

Alderville—Wm. Case, John Sunday.
St. Clair and Walpole Island—James Evans, Thomas Hurlburt.
Rice Lake—Sylvester Hurlburt.
Lake Simcoe and Barric—Jonathan Scott, Thos. McMullen.
Coldwater and French River—Gilbert Miller.
Munceytown—Solomon Waldron.

Saugeen—John Simpson.
Grand River—Matthew Whiting.
Credit—Benjamin Slight.
Isle of Tanti—Jonathan Gladwin.
Manitoulin Island—One to be sent.
Guelph—One to be sent.
Goderich—To be supplied.
Warwick and Adelaide—To be supplied.
Peter Jones to visit missions, with privilege of going to England in the autumn.

Number of members last year	16,044
Number of Members this year	15,453
Decrease	591

This decrease was in part ascribed to the greater strictness required in making returns, there being 830 "dropped or expelled"; and partly to 283 withdrawing to unite with the Methodist Episcopal Church.

Members under British and Irish Conferences	381,369
Members under American Conferences	652,528
Members under Wesleyan Methodist, Canada Conf.	15,453
	1,049,350

Total number of ministers, 4,300.

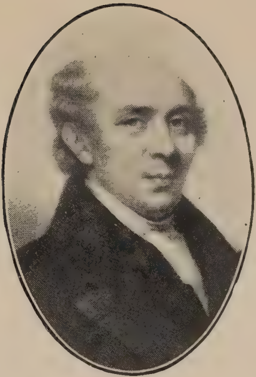
The *Guardian* of August 2nd, 1837, was in mourning for His Majesty William IV., who died on the 20th of June, aged 71 years.

The Rev. Philander Smith, instead of going to the United States according to his expressed intention, united with the Methodist Episcopal Church of Canada.

Long and trying were the journeys of many of the ministers to their new circuits. George R. Sanderson, mounted in itinerant style, finished his three hundred miles' ride from his eastern home to the "Forest City" of the West—no trifling exploit in the heat of summer. He had been converted in Kingston, was one of the first students in the new Academy, and when about twenty years of age was sent as a supply for the Thames circuit.

On the 17th of July Peter Jones, with Thomas Magee and Thomas Fraser, of Grape Island, and John Campbell, of the Credit, started on his mission to Manitoulin Island. 'At the Narrows mission we found that the Indians had neglected their planting; at Coldwater the mission seemed broken up—fruits of our Governor's measures with the Indians. Other deserted camps were found, the Indians probably gone to Manitoulin for their presents. Heard through the Indian Agent of the death of the King of England. August 3rd—Crossed Big Bay and reached the establishment; met the Indian Agents and found the Saugeen camp. Friday, 4th—A Council began, about sixty chiefs present. After many speeches, medals were given to the war chiefs. The Island Indians looked miserable. In the evening the women had a canoe race. After dark the pagan Indians had a war dance. The next day presents were distributed to 3,201 Indians. In the evening we held a meeting and consulted the chiefs—another opening for preaching the truth. Sunday, 6th—Meeting at 6 a.m., preaching at 10.30 to about 300, also at 3 o'clock; then baptisms and the Lord's Supper. Monday—Arranged for Fraser and Campbell to labor at Owen Sound and Saugeen until winter. Left for Wagemahka's fishing place, where on Wednesday they caught seven fine sturgeon and gave two to us. Spoke to the Indian sisters in the evening—some of our most faithful members. Travelled twenty miles, camped on a rock, then among the islands. Saturday—Overtook three canoes and talked of the Gospel. Sunday—Reading, writing, and a prayer-meeting. Finished our biscuit and pork. Monday—Drenched with rain, pitched our tent on a rock,

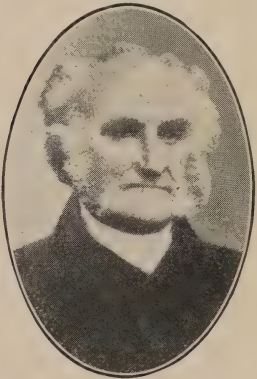
EPHRAIM EVANS, D.D.



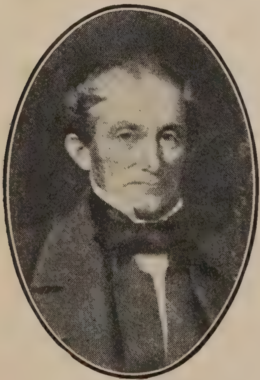
WILLIAM LORD

JAMES CAUGHEY

MATTHEW RICHEY, D.D.



WM. M. HARVARD, D.D.



CHARLES F. ALLISON, ESQ.
(See p. 438)

HON. BILLA FLINT

took No. 6 and slept comfortably—the last night on the rocks; three weeks out, now off Penetanguishene. Tuesday—Reached Coldwater at noon. Heard a rumor that my wife had died in England. Is it possible? Wednesday—News from the Credit—a false report about my wife's death. Thank God for the good news! Saturday—By steamboat to the Credit. Field-meeting on the plains. Writing letters, arranging accounts and papers. Off for Rice Lake. Sunday—At Alnwick with Bro. Case. Indians industrious—best of our missions. Back to the Credit, and, Sept. 7th, started for Grand River. Camp-meeting near Salt Springs. Prayer and praise in eight languages. God understood and blessed them all. 12th—Henry Brant, Head Chief of the Mohawks, calls Council of the Six Nations to consider project of Grand River Navigation Company. The Indians have taken £50,000 and paid £25,000. I told them it would never pay. Returned to the Credit. October 20th—Arranging for trip to England. Called to see Rev. J. Gladwin and found him breathing his last.'

Mr. Jones left for England and spent several months under the direction of the Missionary Committee.

The *Wesleyan Magazine* thus referred to John Sunday's sojourn in England: 'Among those returning to their labors is Sha-wun-dais, John Sunday, the Indian Chief. During the year which he has spent in this country many of our readers have had the opportunity of hearing from his own lips the artless narrative of his conversion and of some remarkable passages in his life. Several important objects have been gained by John Sunday's visit to England. His health, impaired by journeys, exposure and severe labor in the wilds of

Canada, has been restored; the interest which many had begun to feel in the ill-requited tribes of North America has been deepened, and there is reason to hope that his intercourse with some high in authority may prevent further advantage being taken of his people. Mr. Sunday has embarked for Canada this day, August 23rd, 1837, and we commend him to the kind providence of God and the prayers of His people.'

The Rev. James Evans, writing from Toronto, May 28th, 1837, tells of his pleasant passage of five days from St. Clair aboard the steamer *Buffalo,* as deck passenger, sleeping three nights on the 'softest plank' he could find, but not without encountering acquaintances of former days who were not a little surprised at his lowly mode of travelling. He was on his way to New York to supervise the publication of some Indian books. His mission was left in charge of Thomas Hurlburt, with William Price as teacher and George Henry interpreter. Mr. Price was to have £25 and board. "This, I think, will make him comfortable." Thus did some of our men of repute begin.

After many wearisome delays Mr. Evans writes from New York, November 10th, to his wife: 'I this afternoon bid farewell to New York, and feel very much like giving them an English "One, two, three—Hurrah!" My progress will not be very rapid homeward, as I have to see all my goods passed through. I have nine large boxes of books, seventeen boxes of stereotype plates of music, seven bundles of spelling-books in sheets, and other smallware. I hope to be home—nay, I don't know. If any person asks when, say, "He's coming." My spelling-books have cost me $150 for the printing; hymns, $554; music, $1,000. I'm as poor as a church mouse—

seven or eight weeks with not twenty-five cents to spend, but am fat as a beaver and nimble as a deer. I long for a play with the children. My dear little girls, I kiss you both. Be good girls and make mamma happy. When I come I'll make you all so. You may look for me—by and by.'

Of John Simpson, a young Indian who succeeded Thomas Hurlburt at Saugeen, Mr. Case tells this story: 'One day, seeing John waiting about the mission, and surmising his errand, I broke the ice by asking, "Do you want Rachel for a wife?" Owning he did, I said, "Will you go as interpreter to such a mission for a year?" "I will," he said. "Then you shall have her." He served his year and returned to claim his Rachel.'

In Canadian papers of September appeared accounts of Queen Victoria's first appearance before the two Houses of Parliament and her Speech from the Throne, July 17th—the occasion being one of intense excitement and demonstrations of loyalty. In contrast to these rejoicings in England there were throughout Canada increasing manifestations of discontent, not with any reference to the youthful Queen of the realm, but owing to real or supposed disregard in high quarters of the rights and demands of the people. In Lower Canada the Speech from the Throne, August 26th, was answered by an Address declaring the gravest disappointment at the delays and refusals of the Home authorities in granting desired reforms, especially in the reconstruction of the Legislative and Executive Councils.

The Rev. Joseph Stinson, Sept. 5th, wrote of his visit to Alderville, where the Indians from Grape Island were settling on their new tract of land, having already forty or fifty acres cleared and many of their gardens full of vegetables. Passing through Cobourg he found about a hundred pupils attending the new Academy with every indication of satisfaction and success.

The Chairman of the London District sent an encouraging report of his visitation of the circuits: "There is on every circuit a blessed work of God going on at present." Three camp-meetings had contributed largely to the general prosperity. Similar reports in the *Guardian* of Sept. 27th led the editor to write: 'Amid the commotions and strife prevailing in the political world and the deep-laid schemes for disturbing the Church of God, how cheering is the thought that over all there presides an ever-wakeful eye and a controlling hand, suffering none to thwart the interests of the spiritual kingdom.'

A funeral sermon in memory of the late King William IV., preached in Montreal by the Rev. W. M. Harvard, was published by request. In October Mr. Harvard moved to Toronto. "Political feeling in Lower Canada runs high. Both parties are in a state of excitement which is painful to contemplate. The French, under Mr. Papineau's influence, seem to be intent upon resorting to violent measures. Sir John Colborne is stationing troops at various points."

'In consequence of the disturbed state of the Lower Province, His Excellency has cheerfully consented to the immediate withdrawal of Her Majesty's troops from Toronto; and, moreover, has offered to Sir John Colborne the assistance of the military stationed at Kingston.' About six thousand stand of arms and accoutrements were left in trust to the loyalty of the mayor, aldermen and commonalty of the City of Toronto.

The Rev. W. M. Harvard tells of his experience in the work in Montreal: 'In the United Kingdom the "protracted meeting" is known only by reports from this side of the Atlantic, and at first I felt some hesitation regarding its adoption. Some of our best members in Montreal are the fruits of these meetings. The leaders were all in favor of them. Selecting a suitable time, I invited two or three brethren, men of faith, hope and love, to assist. As it was so responsible an experiment we endeavored to adopt the best preparatory means to secure the Divine blessing upon the projected procedure, by special prayer-meetings, pastoral interviews, praying bands, and meetings in private houses—thus begetting united effort and awakening expectation. After my return from the Upper Province we had a day of fasting and prayer, Feb. 22nd, with prayer-meetings morning and noon, public service in the evening—all well attended, and with foretokens of blessing. Some declining ones showed signs of solicitude, and we took courage. Every morning at 7 o'clock we had a prayer-meeting; public service in the afternoon and evening—continued for three or four weeks—the rails and vestries crowded with penitents, and "some who came to scoff remained to pray." We had fifty to a hundred at the early prayer-meeting, two or three hundred in the afternoon, and about five hundred in the evening. We might record some very striking cases among probably two hundred conversions. The cloud of blessing seemed to abide upon the homes of our people. I cordially recommend the adoption of similar means. Since removing to Toronto I have made a few journeys among our people and am much pleased with the state of religion in the places I have visited.'

In Montreal, early in November, some exciting demonstrations were made by the "Sons of Liberty," which led the magistrates to issue proclamations of warning. It was essentially a rising of the French against the English. On November 7th the "Sons of Liberty" attacked the "Doric" volunteers in the streets of Montreal. A series of skirmishes occurred also in surrounding places, causing martial law to be proclaimed.

In Upper Canada, on the 4th of December, a number of Mackenzie's followers assembled at Montgomery's tavern, on Yonge Street, four miles from Toronto, and resolved to attack the city. On their refusal to listen to wiser counsels, a strong force of volunteers, under the command of Lieut.-Col. James FitzGibbon, the "hero of Beaver Dam," marched out and quickly dispersed them. Mackenzie fled to Buffalo and thence to Navy Island, where he collected a band of followers; but his plans were frustrated by Col. Macnab at the head of 2,500 militia. Certain attempted invasions from the United States proved unsuccessful owing to the vigilance of the Canadian loyalists. Several lives were lost in quelling the incipient rebellion, and two executions followed, notwithstanding petitions bearing four thousand signatures and the generally expressed desire of the people for clemency.

By Royal Proclamation a day of thanksgiving was observed for deliverance from the dangers and calamities threatened.

The pen of the Editor and the columns of the *Guardian* were still kept in vigorous use discussing questions in which the country was deeply concerned. No man in Canada had studied more closely nor understood more thoroughly the momentous interests of the people; nor was any more able or more ready to defend them by voice and press than Egerton Ryerson.

In or out of the editorial chair, to him all eyes seemed involuntarily to turn as the known and tried champion of right, the unconquerable antagonist of every wrong. With fearless courage he unmasked the pretensions and assumptions of government officials, arrogating to themselves arbitrary and exclusive authority but trampling upon the rights and liberties of the masses. By the Reformers of the day he was looked to as their spokesman, especially in the ventilation of burning questions through the press. When, however, extremists counselled haste and violence, the legitimate methods and wiser counsels of Egerton Ryerson were resented, and some determined ones took their own course to the bitter end. In opposition to his own wishes, Mr. Ryerson, as the one best qualified and most likely to steer a steady course amid opposing factions and conflicting interests, had been repeatedly elected Editor of the connexional organ. By his outspoken and independent declaration of principles he not infrequently came into collision with his best friends and exposed himself to the sharpest assaults of avowed opponents. The times were turbulent and a steady hand was demanded at the helm.

By the too general and prolonged political contentions religious interests suffered in many places; yet from several circuits came refreshing tidings of spiritual progress. Ladies' Benevolent Societies were organized in Toronto and Belleville to care for the poor.

A book of music, with tunes adapted to the Methodist Hymn Book, was issued by the Book Committee.

At the anniversary of the Wesleyan Missionary Society, held in Toronto, October 1st, sermons were preached by Revs. Joseph Stinson and Matthew Richey.

Stations, Lower Canada District, 1838.

Robert L. Lusher, Chairman.

Quebec—Richard Hutchinson. One to be sent.
Montreal—Robert L. Lusher, Edmund Botterell.
New Ireland—John B. Selley.
St. Armand and Dunham—William Squire, Thomas Campbell.
Stanstead and Barnston—Thomas Turner, Richard Garrett.
Shefford—John Tomkins.
Odelltown and St. John's—Wm. Crosscombe, John Raine.
Three Rivers—James Booth, supernumerary.
Hinchinbrook—One is requested.
Hatley and Melbourne—John Borland, Edmund S. Ingalls.
Wesleyville—Barnabas Hitchcock.
Sherbrooke—One is requested.

What the Rev. Wm. Squire wrote of his own circuit might apply to others also: "There were some signs of returning prosperity in the conversion of several persons, when the Rebellion commenced which has dishonored and afflicted our land. Placed in a situation of peculiar exposure, we were immediately involved in it and were called upon to resist the insurgents and defend our country." The District showed an increase of 223.

CHAPTER XXIX.

1838.

CANADIAN AND ENGLISH SENTIMENT.

Kingston—Conference—Political leanings—Stations—Visitors—Lee — Peck — President — Medal — Shipwreck — Hurlburt — Hard fare — Sault Ste. Marie — 600 Miles — Fort William—Alderville—Domestic Economy—Sunday—Spencer—Book Room—Healy—Toronto—Guelph—Ottawa—Jones—Lower Canada—Stations—Rebellion — Harvard — Letters—Church—Reply—*Guardian*—Secretaries—Sir George Arthur — Defence — Hosea — Amos — Christ — Watchmen — Slavery — Beecher — Truth — Expediency — Black — Richey — Revivals — Centenary — Alder — Alarm — Meeting—Correspondence.

The Conference of 1838 opened in Kingston on the 13th of June. The Rev. Wm. M. Harvard, President, was in the chair, and the Rev. Egerton Ryerson was re-elected Secretary. His election indicated general appreciation of his aims and efforts. If Mr. Ryerson had leaned strongly to liberal views, he had not hesitated to oppose the extreme measures proposed by the Liberal party. When an old friend, Mr. Bidwell, had, as he believed, been unjustly expatriated, he boldly took up the pen in his defence. But some who regarded themselves as British Wesleyans were in their loyalty slow to approve Mr. Ryerson's course. Herein lurked germs of alienation and the possibility of diverse views in the Conference.

It was shown by the Post Office returns and the amounts paid for postage that the circulation of the *Christian Guardian* was equal to that of half a dozen secular papers.

Received into full connection and ordained—Adam Townley, John Douse, John G. Manly, Benjamin Slight, George F. Playter, John Flanagan, Hannibal Mulkins, William Steer, Jonathan Scott, John Sunday.

Three year men—John McIntyre, Solomon Snider, Thomas Hurlburt, Daniel Berney, Charles B. Goodrich, Vincent B. Howard, Stephen Brownell.

Two year men—William Willoughby, Benjamin Nankeville, George Goodson, William Scott, William Young, William Haw, Stephen Miles, Sylvester Hurlburt, John Lever, Hugh Montgomery.

One year men—William Coleman, David Hardie, Wellington Jeffers, George B. Butcher.

Received on trial—Arkle S. Newberry, George R. Sanderson, Henry Byers, James Spencer.

Died—Jonathan Gladwin, October 2nd, 1837, aged 34.

Superannuated—Thomas Whitehead, Franklin Metcalf, David Youmans, Wyatt Chamberlain, Ezra Adams, James Wilson, William Brown, Andrew Prindle, Daniel McMullen, Charles Wood, Andrew Taylor, James Booth.

LIST OF STATONS, 1838.

LONDON DISTRICT.

Ephraim Evans, Chairman.

London—Edmund Stoney, Arkle S. Newbury.
St. Thomas—James Norris, David Hardie.
Gosfield—John K. Williston, Henry Byers.
Howard—Stephen Miles.
Oxford—Thomas Fawcett.
Thames—John Baxter, Thomas McMullen.
Brantford—Thos. Bevitt. One to be sent. Thos. Whitehead, superannuated.
Simcoe—Richard Phelps. One to be sent.
Dumfries—Robert Corson, Wm. Coleman.
Ancaster—Alex. McNab, Peter Ker, A. Prindle, sup'd.

TORONTO DISTRICT.

John Ryerson, Chairman.

Toronto City.—Wm. Ryerson; Egerton Ryerson, Editor; John Ryerson, Book Steward; Andrew Taylor, superannuated.
Yonge Street—Adam Townley, Wm. Scott.
Newmarket—Edmund Shepherd, George R. Sanderson.
Toronto Circuit—Rowley Heyland, Simon Huntingdon.
Nelson—Hamilton Biggar, John Law.
Hamilton and Stoney Creek—John C. Davidson.
Grimsby—Samuel Belton, James Spencer.
St. Catharines—Joseph Messmore, James Musgrove.
Stamford—Matt. Whiting, Samuel Rose.
Whitby—Horace Dean, John Lever; James Wilson, David Youmans, superannuated.
Brock—Cornelius Flummerfelt.
Mono—To be supplied.

BAY OF QUINTE DISTRICT.

Anson Green, Chairman.

Kingston—Matthew Lang.
Bay of Quinte—Conrad Vandusen, Wm. Williams.
Waterloo and Isle of Tanti—Ezra Healy, Wm. Haw; James Booth, superannuated.
Hallowell—John Black, John G. Manly.
Belleville—Edwy M. Ryerson.
Cobourg—John Carroll, Hannibal Mulkins; Matthew Richey, A.M., Principal of U. C. Academy; John Beatty, Steward of U. C. Academy.
Peterboro' and Rice Lake.—George Poole, Sylvester Hurlburt.
Sidney—Lewis Warner, Solomon Snider.
Murray—Cyrus R. Allison, Wm. Steer; D. McMullen, sup'd.

AUGUSTA DISTRICT.

Henry Wilkinson, Chairman.

Brockville—Henry Wilkinson.
Elizabethtown and Gananoque—James Brock, Daniel Berney; Wyatt Chamberlain, superannuated.
Augusta—James Currie, Henry Shaler, Charles Wood, sup'd.
Matilda—Asahel Hurlburt, George Ferguson.
Rideau—Wm. McFadden; Wm. Brown, superannuated.
Perth—John McIntyre.
Crosby—William Young.
Cornwall—John Flanagan.

Ottawa District.

Richard Jones, Chairman.

Bytown—Richard Jones.
Ottawa—Alvah Adams, Geo. F. Playter, F. Metcalf, sup'd.
Hull—Thomas Harmon.
Richmond—George Goodson.
Mississippi—John Armstrong, Wm. Willoughby.
Osgoode—Vincent B. Howard.
Clarendon—Stephen Brownell.
Pembroke—George B. Butcher.

Missionary District.

Joseph Stinson, General Superintendent.

Alderville—William Case, John Sunday.
St. Clair and Walpole Island—John Douse, George Henry.
Rice Lake—Sylvester Hurlburt.
Credit—Benjamin Slight.
Grand River—David Wright.
Muncey—Solomon Waldron.
Goderich—Hugh Montgomery.
Saugeen—Gilbert Miller.
Lake Simcoe, Coldwater and Barrie—Jonathan Scott, W. Jeffers.
Guelph—Benjamin Nankeville.
Walpole—Charles B. Goderich.
Lake Superior—James Evans, Thomas Hurlburt.
Peter Jones in England.

Collected for Superannuation Fund	£235 3s. 3d.
Collected for Contingent Fund	162 14s. 6d.

Number of members last year..........................	15,453
Number of members this year	15,328
Decrease	125

In the Pastoral Address reference was made to the Rebellion, "with mingled feelings of sorrow and gratitude"; to U. C. Academy, the religious, educational and financial encouragements attending it; the Book and Printing Establishment in successful operation, with sundry other reasons for renewed consecration to the work.

Two visitors were present from the Black River Conference—Revs. Luther Lee and Jesse T. Peck; the former short and slight, but "no man excelled him in an impromptu address." He spoke at the reception of the young men. "Such a speech as I have not heard since. It literally glittered and blazed from beginning to end. His valedictory, on retiring from the Conference, was if anything still more happy. Both he and Mr. Peck preached with great profit to the listeners." Mr. Peck was the favorite in the pulpit. By the decision of the authorities in the Old Land, Mr. Harvard was to exchange the oversight of the Church in Upper Canada for the Chairmanship of the Lower Canada District, after the close of this Conference. He had served the Connexion faithfully and well, entering heartily into all kinds of work, but found it no easy task to harmonize the authority claimed by the home Missionary Committee with the free, outspoken ecclesiastical equality demanded in Canada.

The Conference requested that the Rev. Joseph Stinson be the next President. Being already Superintendent of Missions, the arrangement was deemed economical; it was also thought that Mr. Stinson was more in touch with the people and affairs of the country than a stranger was likely to be. This request was acceded to by the ensuing British Conference.

Peter Jones, still in England, was kept busy attending missionary and other meetings. The medal promised him by the late King William IV. was presented to him by Sir Henry Wheatley. Mr. Jones also visited Scotland and Wales, was introduced to many of the rich and noble, was received in his Indian costume by the Queen, to whom he bore a petition from his people, was made the recipient of many beautiful presents and of some liberal contributions towards an Indian Industrial Home, with other kind attentions, until he left for home in October. At New York heavy duties were levied on articles contributed for his missions. Other goods coming by the St. Lawrence were lost in the shipwreck of the *Colborne*.

In regard to the extension to the far North-West we have some particulars from the missionaries appointed. Thomas Hurlburt, writing from Manitoulin Island, August 2nd, 1838, tells of leaving Toronto July 7th and Sarnia on the 13th, with James Evans, Peter Jacobs, wife and two children, in a bark canoe, with provisions for the year—"a very heavy load"—without the two and a half barrels of flour sent from Toronto, which had to be left behind. 'We reached Saugeen on the 20th and this place—400 miles—on the 30th, through storms, fair wind and calm. Fish scarce here, on account of the many starving Indians. French Catholic priests are among them now, where we should have been three years ago.'

James Evans, writing his wife from Toronto, June 8th, says: 'I shall be home soon as possible. You may arrange for my visit to Manitoulin Island about the 10th of July; whether I go farther this year is rather a matter of doubt. I feel perfectly resigned to the leadings of Providence. "Where He appoints I go."'

From Goderich he writes: 'Here we are, after four days' bungling along the lake shore—all in good health and spirits. I am just starting and will write you more from Manitoulin. You will, if possible, get from ——- in all $61, which I hope will see you comfortably settled in Cobourg. . . . May God bless you all ! I am as wet as a muskrat and just starting out with a fair wind.'

To his wife, from Mesezungeang, August 20th: 'Arrived here July 30th. All well; have begun preaching. The pagans paid good attention; several baptized.'

Sault Ste. Marie, August 23rd: 'Reached this place last evening—hard rowing. The Lord has been very gracious. Bro. Sunday and his comrade, without money or provisions, shared with us in true Indian style; a family of ten soon emptied the barrel. Our vanishing flour and pork admonished us to be going, but the presence of a Catholic bishop and two priests delayed us. We started out, other Indians fishing before and around us and catching nothing to our thirty-five. This Sault Ste. Marie is a very handsome place and the people friendly; the waters clear as crystal and teeming with fish of the first quality. Mr. Nanse, Factor of the Hon. Hudson's Bay Co., and the agents are ready to render us every assistance, giving information of the Indians, traders, etc. We have a vast field of labor and good hope of success, by faith in the promises of God.'

September 19th, he wrote his aged parents at Charlotteville, U.C.: 'You may wonder why and how I wander about our vast wilderness, and I can assure you I am not less an astonishment to myself. It is not from choice, for no man loves "home, sweet home" more than myself. But I am a poor wayfarer,—

"I lodge awhile in tents below
And gladly wander to and fro,
And smile at toil and pain—"

and why? Because, "Woe is me, if I preach not the Gospel." We find ourselves in a vast region of moral and spiritual darkness. The Indians in this region are ready for the Gospel and anxious to be instructed. They come for family prayer and to worship with us. This day we learned that at Red River they are coming six hundred miles inquiring for missionaries. The Lord is going before us and preparing the way. Cannot return by Conference and shall do well if I get back next fall.' Peter Jacobs and his wife were with him. Thomas Hurlburt, who had proceeded to Fort William, wrote, December 17th: 'I arrived here October 30th. Mr. Swanston has done his best for us. A house was prepared, and, November 6th, I began school; twelve scholars, now twenty. Some of the people desired me to pray with them every evening, and even Catholics attend, thirty to fifty every night. They are very fond of singing. Had I spelling and hymn books they would soon learn. Some young women are doing well. I think a mission might be established, but the Catholics have got in before us. There is good land. Potatoes, barley, peas, oats and garden vegetables grow very well. We should occupy Lake Nepigon and Rainy Lake.'

February 1st, 1839, Mr. Hurlburt wrote: 'We expect the mail from the West next week, and I wish to be ready. I am still in the school; preaching on Sunday, prayers every night, and good attention; some quite serious.'

About February 10th Mr. Evans wrote his family at Cobourg, rejoicing to have their letters, thankful and hopeful, teaching a small school, thinking of other places and awaiting orders. Rumors of invasions along the border disturbed the West as well as the East and caused no little anxiety to the missionaries.

Mr. Hurlburt wrote Mr. Evans April 9th, 1839, offering to proceed to Nepigon or Rainy Lake. His little son, whom he never saw, died October 18th, aged two months. 'My wife had rather go with me across the Rocky Mountains and live in a bark wigwam than in a city full of kind friends without me.' 'We should teach our converts to read and sing our hymns; it will strengthen them greatly and make them of much consequence in the eyes of their pagan brethren. Had I the shaping of my own course, I should get James Young and go to Rainy Lake. To go where God directs is all my wish.' Mr. Hurlburt came down for the next Conference.

At Alderville Mr. Case began a school of domestic economy in which the Indian girls were to be taught spinning, knitting, and the making of butter and cheese.

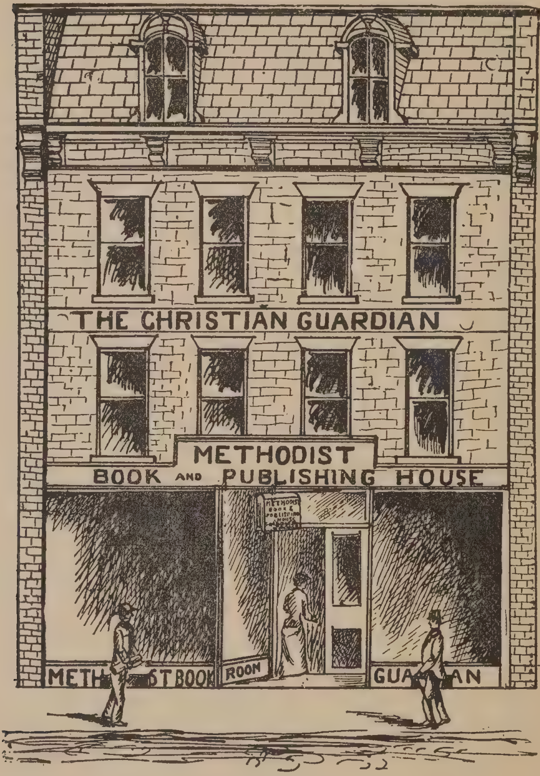
To atone for the loss of Thomas Hurlburt at St. Clair, George Henry, an Indian preacher, was enlisted as interpreter and assistant for Rev. John Douse. In Moore, Plympton, Warwick and Sarnia drinking and all kinds of wickedness made their work very difficult.

One of the probationers received into full connection this year was John Sunday, Sha-wun-dais, whose sound conversion and fitness for the work had been tested by several years of variable missionary labors. His education was very limited, but his mind was sharp, his methods original, independent and strikingly effective. His docility, humor and readiness for any service made him a welcome addition to the native staff.

Of those received on trial, George R. Sanderson and James Spencer became well and favorably known in later years by their connection with the *Guardian* and Book Room.

The Rev. Ephraim Evans, released from the editorial chair, was placed in charge of the London District.

Toronto was spoken of as under a new "Family Compact"—three Ryersons being assigned to work in the city.



THE OLD BOOK ROOM

A site was chosen on King Street, between Toronto and Church Streets, and buildings erected for the Book Room. November 7th, 1838: 'To-morrow we move into our new buildings. As we have heretofore informed our readers, the demands against the Book Steward are unparalleled. Will every debtor pay his arrears and every subscriber pay in advance?'

Through the illness and death of his wife, Edwy M. Ryerson was unable to take Belleville. Hannibal Mulkins was sent, and his place supplied by Samuel C. Philp. Rev. Ezra Healy, on his way to Toronto, attended a camp-meeting near Cobourg, where he met Revs. Joseph Stinson and Matthew Richey. 'Found the society in Toronto in a very excited condition. Met several of the preachers at President Stinson's.'

To the Toronto District were added several circuits from the Niagara District, which now. for some years, disappears. In the London District were included all the circuits from Ancaster westward. A new mission was opened among the white settlers in Walpole. The Rev. Samuel Fear writes: 'We arrived in Guelph June 1st, 1836. Our place of worship was in William Day's house. His father, Daniel, was a class-leader, a holy man. Several classes were formed, and two appointments in Eramosa. Brother Nankeville took charge of the work, travelling through adjacent townships, Caledon, Mono, etc., and returned 121 members, an increase of 89.'

From the Augusta District the northern portion was set off, forming the Ottawa District, each Chairman being also appointed to a circuit.

The Rev. R. Jones, of the Ottawa District, writes, September 17th, 1838: 'Ten years ago there were in all this extensive region of country only four travelling preachers and some 400 members. Now we have a District with ten preachers and over 1,600 members. It would have done you good to see the crowds at some of our Quarterly Meetings—the people gathering in the sanctuaries erected by their voluntary contributions to feast upon the blessings of the Most High. At the Richmond meeting twenty-five or thirty persons presented themselves as seekers. Our brethren are laboring and praying for a general outpouring of the Holy Spirit.'

STATIONS, LOWER CANADA DISTRICT, 1838.

William M. Harvard, Chairman.

Quebec—William M. Harvard, Henry Lanton.
Montreal—Robert L. Lusher, Richard Hutchinson.
Three Rivers—Vacant for the present.
Wesleyville—To be supplied.
Russeltown and Hinchinbrook—John Raine. One requested.
Odelltown—Matthew Lang. Another to be sent.
St. Armand—William Squire, Malcolm McDonald.
Dunham—Robert Cooney.
Shefford—John Tomkins, Thomas Campbell.
Stanstead—Thomas Turner, Edmund S. Ingalls.
Sherbrooke and Hatley—Edmund Botterell. Richard Garrett.
Melbourne and Kingsey—John Borland. One more.
New Ireland—John B. Selley.

Some of these appointments, as in other years, did not take effect. Robert Cooney was probably not at Dunham this year. Melbourne was supplied by John B. Selley. Through the District generally the results of the disastrous Rebellion were felt, and a decrease of 140 members was reported.

The long-continued political agitation in the provinces begat a sympathetic response beyond the lines. Many along the American border, mistaking the noise of faction for the cry of liberty, were anxious to lend their aid. Several hundreds crossed the St. Lawrence prepared to unfurl the flag of liberty, but were unexpectedly confronted by Canadian rifles. They were quickly scattered, leaving a few score slain, besides some half dozen who paid the penalty of their delusion on the scaffold at Kingston. Other invasions from Detroit were similarly repulsed.

Writing from Brantford, December 26th, 1838, the Chairman of the London District said: 'On my recent visit to the western circuits many of our brethren were giving proof of their loyalty, defending their country against bordering brigands. On some of the circuits scarcely a male member of the Church was at home. I trust the excitement has not produced seriously injurious effects, but some have undoubtedly suffered spiritual loss. A strange infatuation seems to have come over many of our American neighbors.' These disturbances provoked not a little international friction.

The Rev. Wm. M. Harvard wrote the editor of the *Guardian*: 'I must repeat my wish that you had yielded to my suggestion to admit into the resolution the phrase, "that the principle of an Establishment should be so administered in this Province as to secure the perfect equality of rights and privileges among all other communities."'

In November, 1838, the Rev. J. Stinson had written Rev. E. Ryerson: 'I sincerely sympathize with you in your present perplexing and trying circumstances. Some of the dominant Church champions are appealing to me to array myself against you. They may save themselves the trouble. Whenever I have differed in opinion with you I have told you so and shall do so again; but shall never, unless you become a revolutionist, either directly or indirectly sanction any faction's opposition to you. I think as Wesleyan Methodists we ought openly and fearlessly to advocate the righteous claims of our Church; but we should do it without detracting from the merits or opposing the interests of that Church which is so closely connected with our Government as is the Church of England, though the exclusive spirit, the arrogant pretensions of certain members of that Church, richly deserve chastisement. . . . I know that your public services have been undervalued; your faults have been shamefully exaggerated; your motives have been misrepresented, and your influence feared; but if you are conscious that in the sight of God you are aiming at the right object, why not leave your cause in His hands? There is a strong, a very strong feeling against a dominant Church; but a majority of the province would rather have that and connection with Great Britain than Republicanism. I know well that the acts of the High Church party are far more likely to excite rebellion than your writing.'

In February, 1839, Mr. Stinson wrote again; 'In your address to the Hon. W. H. Draper there is much that I admire, but more against the principle of an Establishment in this colony than I like.'

The editor of *The Church* spoke of Mr. Ryerson as 'the promoter, if not the originator, of prejudices against the Church of England,' but yet 'does not despair of seeing the day when Methodists in Canada will join with Churchmen in vindicating the Church's right to the Reserves, which will enable them to plant the Established Church in every corner of the province.'

To such pretensions Mr. Ryerson made a lengthy reply, and adds: 'I have felt it due to the *Guardian* connection to enter my protest against the claims of the Episcopal Church and to combat the opinions of my English brethren as not those prevalent in this Province. It is true the *Guardian* was "very political," because the editor was intensely in earnest on the great object for which he had been elected by the Conference. The times of his former proposed conciliation and compromises were past. He felt the awfulness of the crisis and the responsibility of his position. It had been agreed by Mr. W. L. Mackenzie and his fellow rebels that Egerton Ryerson should be their first victim. He alone stood above successful calumny by the High Church party; and, backed as he was by his Canadian Methodist brethren, he determined to defend to the last the citadel of Canadian liberty.'

The editor of the *Guardian* was threatened with violence, but in proportion to the fury of the monopolists increased his exertions to wrest from them their unjust holdings. Sir George Arthur wrote the Missionary Secretaries. They replied with instructions to their agents to oppose the course of the *Guardian*. Their letter, disclaiming "participation in the views expressed in the *Guardian* on the ecclesiastical questions of the Province," was published in the *Patriot*. It was copied by the *Guardian*, May 22nd, the editor showing that the views he had expressed were in harmony with the declarations of the Canada Conference as avowed and understood by both parties at the Union in 1833. Sir George Arthur sided with the monopolists and opposed any diversion of the Reserve funds. In the Legislature his views were opposed and were finally set aside by the Imperial Government. Mr. Ryerson and his associates contended faithfully for equal rights and privileges among all classes, and the obligations of our country to their persistent and finally successful endeavors may never be estimated at their full value.

In the crushing of the Reform party in 1837 the High Church party thought they saw the dawning of their day of absolute ecclesiastical monopoly. Questions primarily ecclesiastical were forced into the political arena, there to be fought to a finish; and not till then could the sword be sheathed with honor. On both sides the question in its nature and its issues was considered essentially a religious one, for the weal or the woe of the Churches. That it became political was incidental and perhaps unavoidable. But its political phases dismayed not the upholders of honest principle and even-handed justice. "Cease," cried some, "the discussion of equal rights, liberty of conscience, the disposition of the reserves; allow not the columns of a religious paper to be defiled with questions political." There are questions in politics from which some men, intelligent and good, may stand aloof and be guiltless. There are also questions, in many aspects political, yet entering into the very warp and woof of religion, of which good men and true, in pulpit and press, may not wash their hands in assumed innocence. In the time of their nation's wrongdoing did Hosea or Amos, did Isaiah or Jeremiah, did Christ, or Peter, or Paul, did Knox, or Luther, or Wesley keep silence? Did they not rather bare their breasts to the storm, assert the divine right of truth and defy the malice of evil-doers? If righteousness is to exalt the nation, who shall infuse the healing leaven? If Christians prove "craven in the moral fight," who shall right public wrongs? If the watchman upon the walls of Zion keep silence while giant evils threaten the citadel, who shall warn the people?

In the conflict between right and wrong silence becomes a crime. Momentous questions of state or church demand treatment adequate to their intrinsic importance. Not the vaporings of party, not the effervescence of sectarian bigotry, but the intelligent grasp and unanswerable logic of true principle will meet the public need. For espousing the cause of the slave and upholding the equality of the races, Henry Ward Beecher was excluded from half the States of the Union; and to go south of Dixon and Mason's Line was to risk his life. "Cry aloud and spare not; lift up thy voice like a trumpet; show my people their transgressions and the house of Jacob their sins." Society will crucify the man who has the audacity to expose its sins. The truthful, enthusiastic, uncompromising advocate of right, purity and unselfishness will be misunderstood, maligned and denounced. The tactful temporizer, the artful apologist, may win a doubtful advantage and sacrifice the peace of generations. The prime mover of moral reform in this new country built his arguments, not on the quicksands of expediency, but on the solid rock of truth and righteousness, assured that his building would weather the storm and herald the incoming of a peaceful future; nor have his expectations been cut off.

Correspondence in the papers and discussions in the House continued to show how deep was the current of public feeling on the great questions at issue.

A timely and interesting volume was given to Methodist readers: the "Life of the Rev. Wm. Black, Eastern Provinces," from the facile pen of Rev. Matthew Richey, A.M., portraying the fruitful beginnings of Methodism among the early colonists.

The missionaries on the Simcoe, Coldwater and Barrie

Mission reported the exemplary conduct of their people during an Indian encampment called by His Excellency, in contrast to the revellings of pagan attendants. Also among the white settlers, where a few years ago there were but two classes there are now twelve, with 150 members. Others were in urgent need of a missionary to visit their wilderness homes.

From reports of many missionary meetings a largely increased income seemed assured. Letters from the Rev. James Evans up to the end of the year bristle with records of trying trips, narrow escapes, heavy portages, frozen blankets, westerly gales, and crackling fires. "Far from home! But I shall meet them again, I trust, on earth; but if not, then in heaven. O blessed hope!" Then he tells us of the foaming surf, trunks frozen solid, drying our books, encampment fifteen miles, sea tenfold worse than before, frail bark in the hurricane, Indians on the shore starving, scanty stores divided, attentive listeners, starving families, school, etc. His letter regarding a translation of the Bible indicated close study and deep insight into the needs and possibilities of native races.

The Rev. Thomas Hurlburt, writing from Fort William, February 5th, 1839, gave valuable information of the country beyond—cattle strangely fat, rich soil, all kinds of vegetables, moose, elk and reindeer, rabbits, Indians about the Lake of the Woods, and other bands. 'Fort William is about thirty rods square, defended by three block-houses, dwellings, store 50 feet square, of stone, covered with tin! powder magazine, dining hall, 50 x 80, elegantly furnished; coffee house, counting-house, stores for furs and goods—showing what the place was when the grand depôt for all the North-West trade.

We walked a mile up the north-west bank of the river, through cultivated fields twenty to sixty rods in depth. Of about a hundred white inhabitants fifty or sixty attend our service—mostly Catholics. There are about two hundred Indians, twenty scholars in the school. Only twenty-two below zero yet.'

Notices of revivals were coming in from many places. "For years past we do not recollect having heard such pleasing news from so many circuits in the same time."

At the call of the President, a meeting of ministers was held in Toronto, April 9th, to initiate preparations for duly observing in Canada the centenary of Methodism.

The Rev. Robert Alder, with Mrs. Alder, sailed for Canada April 9th, 1839.

Lower Canada Stations, 1839.

William M. Harvard, Chairman.

Quebec—Robert L. Lusher, John B. Selley.
Montreal—William M. Harvard, Wm. Squire.
Three Rivers—Thomas Turner.
Wesleyville—One to be sent.
Russeltown and Hinchinbrook—John Raine, Thos. Campbell.
Odelltown—John P. Hetherington.
St. Armand—Richard Hutchinson, Malcolm McDonald.
Dunham—John Tomkins.
Shefford—Edmund Botterell.
Stanstead—Robert Cooney, Henry Lanton.
Hatley and Compton—John B. Brownell.
Melbourne—John Borland.
New Ireland—Edmund S. Ingalls.
Chambly—One requested.

Mr. Selley appears to have gone to New Ireland, a circuit extending through several townships, involving, as he says, 120 miles of travel each week, and preaching eleven times, among families from England, Scotland, and the north of Ireland. He found a home with Mr.

James Keough, a magistrate, class-leader and father of two young men who became ministers.

Mr. Squire probably remained at St. Armand a third year, as he reported an increase of eighty-four. Several other changes were made during the year. Notwithstanding the earnest efforts of the laborers on the District the returns did not indicate great progress. "The demoralizing effects of the rebellion militated against us and prevented the Word of God having free course."

The political agitations in the provinces, the disturbing effects on the churches, the prominent part taken by many Methodists, and especially the bold and aggressive attitude of the *Guardian* in opposition to some public men, had caused alarm to the missionary authorities. Moreover, *The Church* and other Canadian papers had made special efforts to enlist the sympathies of English Methodists to stem the tide of Canadian sentiment.

A loyal address from the Methodist Church was forwarded to Queen Victoria on her accession to the throne. One was sent also to Sir George Arthur, the new Governor.

The examinations in Upper Canada Academy gave assurance of future success. On his way to Canada the Rev. Robert Alder received the degree of Doctor of Divinity from the Middletown University.

At a meeting of ministers in Toronto, attended by Revs. Dr. Alder, Stinson, Richey, Williams, John and Egerton Ryerson, Healy, and others, a preliminary conversation was had on the affairs of the country and especially on the course of the *Guardian*—an eye-opener to Dr. Alder, who found that Canadian Methodists possessed and would hold the right to think, write and speak with manly independence.

Some correspondence between the Missionary Committee and Sir George Arthur, published in the Church papers, was copied into the *Guardian* and editorial comments made denying any connection with the Church of England, and refusing any sanction to Church Establishments. Dr. Alder wrote a reply, indicating the more favorable relation of English Methodism to the National Church and bespeaking similar sentiments in Canada.

The editor of the *Guardian* retorted, asking Dr. Alder such questions as: "Are you sure that you are called of God to make Methodism an agency for the promotion of a national Establishment in this new country, in the teeth of an overwhelming majority of the inhabitants? Are you warranted in insisting that 'under no circumstances' the principle of an Establishment shall be abandoned? Mr. Wesley and his coadjutors left their deliberate judgment that 'there is no instance of, nor ground at all for, a national Church in the New Testament'; that they 'apprehend it to be a merely political institution.' How can any true Wesleyan convert that into a matter of faith for which there is 'no instance nor ground at all in the New Testament'? His Excellency stated some months since that he had written for you to come to this country. They think they can bargain with you upon more advantageous terms than they can with the Methodist Conference in this Province; but I intreat you to pause before you proceed to insist that 'a merely political institution' forms any part of Wesleyan Methodism."

Thus were foreshadowed the purposes of the English delegate's mission. With such appeals to temporizing expediency, such suggestions of obsequious non-resistance, what to-day would have been the relative status of

Canadian Methodism had there been no standard-bearer to the front with eagle eye to scan the situation, with brain alert to comprehend the interests at stake, and with brawny arm mighty to repel the bristling phalanx of political and ecclesiastical assailants? Amid such conflicts of Church and State were the issues of the approaching Conference awaited.

CHAPTER XXX.

1839.

CENTENARY CELEBRATIONS—CANADIAN RIGHTS.

Conference—Stinson—Young Men—Centenary—Wesley—Stations—Misuse — Changes — Indian children—Rice Lake—Equal Rights—Centenary meetings—Offerings — Superior — Little girl — Liquor — Subscriptions — Enthusiasm — Guelph — Muncey — Camp-meetings — Warwick — Stinson—Reports—Provinces—Roaf—Book of Mormon—Queen's College—Neal—The Queen's marriage—Roasted ox—Jacob's—Mono—Revivals—Fire—M. E. Church of Canada—Primitives—Bible Christians—Methodist New Connexion.

IN the town of Hamilton, on the 12th of June, 1839, the Annual Conference was convened. The new President, Rev. Joseph Stinson, took the chair, and the Rev. Egerton Ryerson was again elected Secretary.

Received into full connection and ordained—Cornelius Flummerfelt, William Haw, John McIntyre, William Young, Stephen Brownell, Thomas Hurlburt, Hugh Montgomery, Vincent B. Howard, Benjamin Nankeville. Daniel Berney.

Three year men—Stephen Miles, William Scott, John Lever, George Goodson, William Willoughby, Sylvester Hurlburt, Charles B. Goodrich, Solomon Snider.

Two year men—William Coleman, David Hardie, Wellington Jeffers.

One year men—Henry Byers, James Spencer, George R. Sanderson, Arkle S. Newberry.

Received on trial—Charles W. M. Gilbert, Thomas Cosford, James Milner.

Ceased to travel—George B. Butcher.

Superannuated—Same as last year, with addition of John Carroll, for one year.

Withdrawn—John Flanagan.

The President ruled with tact and judgment, harmonizing as best he could the diverse elements of British and Canadian policy. The stronger current was clearly indicated in the re-election of the Secretary by a vote of 41 to 14, and still more so, in view of outside wishes, efforts and predictions, by his re-election as Editor by a majority of 60 to 13.

Some questions of the day affecting Church and State were very thoroughly discussed and a better understanding reached between brethren whose views had differed widely. In regard to the Centenary of Methodism it was arranged that the 25th of October, 1839, should be observed as a day of special commemoration and thanksgiving; that deputations should visit the circuits and subscriptions be asked; that these be applied, five-tenths to the Superannuation Fund, two-tenths to the building of parsonages, two-tenths to the Book Room, one-tenth to missionary and other purposes. Nearly $5,000 was subscribed by the ministers present.

The *Christian Advocate* says: 'The Centenary of Methodism as if by magic power is exciting the warmest feelings and impulses of the heart. The bosom of every member and friend of the Church begins to throb with inexpressible emotions of gratitude and love. What hath God wrought!'

"I am not afraid," said Mr. Wesley, "that the people called Methodists should ever cease to exist, either in Europe or America. But I am afraid that they may exist only as a dead sect, having the form of religion without the power. This undoubtedly will be the case unless they hold fast both the doctrine, spirit and discipline with which they set out."

LIST OF STATIONS, 1839.

LONDON DISTRICT.

Ephraim Evans, Chairman.

Hamilton and Ancaster—John C. Davidson, Peter Ker, William Coleman, Andrew Prindle, superannuated.
London—Adam Townley, Henry Byers.
St. Thomas—James Norris, Charles W. M. Gilbert.
Gosfield and Howard—Thos. McMullen, Stephen Miles.
Oxford—Thomas Fawcett.
Thames—John Baxter, James Milner.
Brantford—Thomas Bevitt, Arkle S. Newberry, Thomas Whitehead, superannuated.
Simcoe—Robert Corson, David Hardie.
Dumfries—Edmund Stoney, Hugh Montgomery,

TORONTO DISTRICT.

John Ryerson, Chairman.

Toronto—Matthew Richey; Joseph Stinson, President of Conference; Egerton Ryerson, Editor; John Ryerson, Book Steward; Andrew Taylor, superannuated.
Yonge Street—Alex. McNab. One to be sent. James Wilson, superannuated.
Newmarket—Edmund Shepherd, James Spencer.
Toronto Circuit—Rowley Heyland, Simon Huntingdon.
Nelson—Hamilton Biggar, John Law.
Grimsby—James Musgrove, George R. Sanderson.
St. Catharines—Samuel Belton, Samuel Rose.
Stamford—Matthew Whiting, Joseph Messmore.
Whitby—David Wright, John Lever, David Youmans, sup'd.
Brock—Horace Dean. One to be sent.
Mono—One to be sent.

BAY OF QUINTE DISTRICT.

Anson Green, Chairman.

Kingston—Matthew Lang.
Bay of Quinte—Conrad Vandusen, William H. Williams.
Waterloo and Isle of Tanti—Ezra Healey. One to be sent. Jas. Booth, superannuated.
Hallowell—John Black, John G. Manly.

Belleville—Edwy M. Ryerson.
Cobourg—James Brock, Wm. Steer; John Beatty, Domestic Governor, U. C. Academy; John Carroll, superannuated.
Peterboro'—Gilbert Miller, Solomon Snider. One wanted.
Sidney—Lewis Warner. One wanted.
Murray—Cyrus R. Allison, Thos. Cosford, D. McMullin, sup'd.
Colborne—William Haw.

AUGUSTA DISTRICT.

Henry Wilkinson, Chairman.

Prescott—Henry Wilkinson.
Brockville—Hannibal Mulkins.
Elizabethtown and Gananoque—Daniel Berney. One to be sent
Augusta—Jas Currie, Vincent B. Howard, Ch. Wood, sup'd.
Matilda—George Ferguson, Benjamin Nankeville.
Rideau—Wm. McFadden; William Brown, sup'd.
Perth—John McIntyre.
Crosby—William Young.

OTTAWA DISTRICT.

Richard Jones, Chairman.

Bytown—Richard Jones,
Osgoode—Wellington Jeffers.
Ottawa—Henry Shaler, Wm. Willoughby, F. Metcalf, sup'd.
Hull—George Goodson.
Richmond—Asahel Hurlburt, Geo. F. Playter.
Mississippi—Alvah Adams, Thomas Harmon.
Clarendon—John Armstrong.
Pembroke and Bonchère—Stephen Brownell.
Cumberland—One to be sent.

MISSIONARY DISTRICT.

Joseph Stinson, General Superintendent of Missions.

Alderville—William Case. To visit missions generally.
Rice Lake—John Sunday.
Lake Superior—James Evans, Thomas Hurlburt.
Credit—Benjamin Slight.
Grand River—William Ryerson.
Munceytown—Solomon Waldron.
Goderich—Jonathan Scott.
Warwick and Adelaide—Charles B. Goodrich.
Saugeen—John Kellog Williston.
Lake Simcoe, Barrie and Coldwater—Sylvester Hurlburt. One to be sent.
Guelph—George Poole.
Walpole—Cornelius Flummerfelt.
Amherstburgh—William Scott.

St. Clair—John Douse.
Peter Jones—At the Credit, translating, and visiting missions.

Number of members last year	15,328
Number of members this year	15,190
Decrease	138
Amount collected for Superannuation Fund	£298 6s. 6d.
Amount collected for Contingent Fund	245 6s. 4d.

'*Resolved*,—That while this Conference has felt itself bound to express its sentiments on the question of an Ecclesiastical Establishment in this Province and our constitutional and religious rights, which we are determined to maintain, we disclaim any intention to interfere with the merely secular party politics of the day. . . . The *Christian Guardian* shall be properly a religious and literary journal to explain our doctrines and institutions; to defend them when necessary; to publish the operations of Christian benevolence and the triumphs of the Gospel, together with a summary of civil and general intelligence.'

Dr. Alder realized his inability to arrest the decided trend of Canadian views, and, deeming "discretion the better part of valor," bowed to the inevitable. In view of the amicable decisions reached, and to cover the Doctor's acknowledged defeat, the Editor proposed to write an explanatory editorial testifying to their mutual good-will and the happy termination of contention. But what was Mr. Ryerson's surprise to find later on that his words, kindly written, should be used as evidence of the success of Dr. Alder's mission and as a foundation for serious charges against the writer! The attentions paid Dr. Alder by the Governor and members of his Council after the Conference seem to have turned him against the prevailing Canadian sentiment to which he appeared to have yielded, so that he left for England in much the same spirit as he had come, prepared to admit the exclusive claims of High Churchism. His influence upon his colleagues in the Old Land was not, therefore, likely to promote fraternal relations.

Certain changes were made in the stations. John Carroll, superannuated for a year, was able, after a few weeks at the seaside, to attend the U. C. Academy for six months, after which he supplied Brockville until Conference. Mr. Steer went to London to fill the place of Adam Townley, who withdrew. Cobourg was supplied by Alex. McNab. Prof. Hurlburt became acting Principal of the Academy. George Poole probably went to Yonge Street with John Law; Samuel C. Philp to Nelson; James Evans, on his return from Lake Superior in August, to Guelph, until his departure for Hudson Bay the next spring. Mono was probably supplied by John Neelands. A new circuit—the Cumberland—was formed out of portions of the Ottawa circuit—Grenville, Papineau's Seigniory, Lochaber and Buckingham, north of the river, with Plantagenet and Cumberland on the south, to which the supply sent was Lachlin Taylor, vigorous scion of worthy stock, the Highland energy of Argyleshire grafted upon emotional New World evangelism. His keen intellect, whetted by early classical training, his manly frame developed in forest and field, his glowing imagination and sparkling humor quickened and enlisted by the newness of his surroundings and the revelations of spiritual experience, he passed quickly from the teacher's desk to the preacher's stand, to thrill the rustic gatherings with wonder and awe. Sixty-eight members gathered during the year by the Scotch Methodist missionary gave assurance of future usefulness.

The Rev. William Case wrote of his initial Manual Labor School: 'The dear children collected from the wilds, their home-sickness conquered by the recreations of the hayfield, the swings and school feats, made a cheering beginning.' The preparations made by Indian parents for the comfort of their children surprised and pleased the teachers. During the year the Rev. John Carroll visited the mission and was delighted with the home, the school, the hewed log house, well furnished, frame barn, oxen, cows, sheep, pigs, poultry, and especially with the wife and children, tidy and busy, in the happy home of John Pigeon, one of the latest converts of the Belleville band. After long absence he had returned with his squaw and papooses in a canoe, hungry and squalid. Having heard of wonderful changes among his people, he was afraid to land, but yielded to earnest entreaty. He was won to the better way, became sober, industrious and a reliable class-leader.

John Sunday was called home from his extensive prospecting tours and placed in charge of Rice Lake Mission —a marvellous change from a few years before, when, with a bottle of whiskey in his pouch, he first entered a Christian meeting and heard of the white man's religion.

The editor of the *Guardian* was in great demand for Centenary meetings; but whether in his office or addressing public gatherings, he did not forget his mission of equal rights to all. Mr. Hugh Moore, Dundas, wrote him: 'Go on; you speak the language of our hearts. The people are determined to support you.'

The Congregational Union, 1839, resolved, 'That we express to the Rev. Egerton Ryerson our thanks for his able and persevering exertions to effect a settlement of the Clergy Reserve question and our determination to afford him any and every support that may be in our power to render.'

In anticipation of Mr. Ryerson visiting Perth, the Rev. John McIntyre wrote, in September, 1839: 'If the day be favorable, the people will assemble from all quarters. Some are coming twenty miles. Methodists, Presbyterians, Roman Catholics and moderate Churchmen consider you, as some have said, "the saviour of Upper Canada."'

These are but samples of acknowledgments freely given in the heat of the fierce conflict which tested and developed the calibre of public men.

The Rev. R. Jones reports for Bytown, £335 for the Centenary Fund, an effort to raise £50 for the Bible Society, with cheering numerical advance.

'The Revs. A. Green and E. Ryerson,' wrote Rev. J. Currie, 'came in a birch canoe from Bytown to Kemptville for our Centenary meeting. £120 was subscribed and £62 at Augusta, with assurance of more.' Prospects encouraged the hope that the offerings might reach £10,000. The people were giving liberally to other purposes also. New churches were being built on the Toronto, Whitby, Bay Quinte, Waterloo, Elizabethtown, Richmond, and many other circuits. At the beginning of the Centenary celebrations in New Brunswick, Charles F. Allison, Esq., of Sackville, offered £4,000, several acres of land, and £100 a year, for ten years, towards founding an Academy.

The American Conferences were arranging for a full share in the grand commemoration.

After Conference the Rev. Thomas Hurlburt left Toronto on his return to his mission north of Lake Superior—a perilous tour of nearly a thousand miles.

A little girl attended a juvenile temperance meeting in Toronto and was asked to join. She declined because her mother sold liquor, but finally yielded and was elected a manager. The next day she told her mother, and asked, " Is it right for a manager of a temperance society to sell liquor?" " You shall never sell it again, my child "—nor did the mother.

The Editor, after visiting the Peterborough and Belleville regions, writes: ' We have found the hearts of our brethren and the people fully in the work. The Quarterly Meeting at Cobourg was a season of melting gratitude and burning love. The Upper Canada Academy opened with an increased number of students. Every possible exertion is being made for their improvement. Mr. Jesse Hurlburt, B.A., classical teacher, delivered one of the addresses at the Cobourg Centenary meeting. The interest was kept up for four hours. Subscriptions, £192. At Haldimand we were not expecting great things, but we found the school-house decorated and evidences of much interest. A son of one of our ministers offered to be one of four to raise £50. A brother in the gallery said he would be the second, and another offered to be the third; then an old lady whispered that she would be the fourth. £105 was raised. At Colborne the chapel was decorated and filled. Several subscriptions of £12 10s were given, one of them from a Scotch Presbyterian, and a total of £107. At Brighton we had a similar meeting. In Sydney, 3rd concession, September 6th, at 3 p.m., a busy season, yet a fine congregation and hallowed feeling. The Superintendent of the circuit gave £10, his wife £10, and their little child £5; the next subscription £25, and a total of £90. In the evening, 5th concession, £57—the meeting in a grove. On Sunday, in the same grove, a large assembly, probably not less than fifty carriages, and many on horseback—the finest turnout of horses I ever saw. Bro. Green and I preached. In the afternoon I drove nine miles through the rain to Belleville, where, wet and without waiting for refreshment, I preached to an attentive congregation; £150 expected.'

Kitley, September 30th: 'Extraordinary meeting Saturday; several miles through the rain yesterday; preparing for Perth, twenty miles over amazingly bad roads, raining every day for a week, but the meetings surpass expectations. The entire aspect of the affairs of our Connexion in the Districts through which we have passed is encouraging. I could say with Whitefield, "Lord, Thou knowest that I am not tired of Thy work, but I am tired in it." If I wish to commune with a classical mind, depth and penetration of thought, the English language in purity, the Sword of the Spirit polished to silvery brightness, yet its keen edge preserved, give me Hall. If I would have truth in its most imposing garb, be conducted to heights of which I never dreamed, and revel in a plenitude of glories that I never imagined, give me the daring, impetuous, overwhelming Chalmers. One, the ocean in a calm; the other the ocean in a storm.'

The Rev. Dr. Alder, who reached Toronto in September, reported the Centenary contributions at home already approaching a quarter of a million sterling—about one-half paid in.

From the Hallowell circuit the Rev. John G. Manly sends accounts of successful Centenary meetings; addresses by Revs. J. and E. Ryerson, Green and Lang; £40 at German's, £41 5s. at Wellington; at Picton Dr.

Austin offered to be one of four to raise £50; others followed until a total of £200 was reached. Similar reports were coming from many circuits. Not the financial interests only but the spiritual as well were being cared for.

Along with five hundred dollars Centenary contributions, Newmarket rejoiced in a hundred conversions. Fifty new members on the Yonge Street circuit.

From Guelph Rev. B. Slight writes: 'Ten or twelve years ago this and all the country beyond was an almost trackless forest. Now there is a well laid-out town, some good buildings, and about 3,000 population in town and township. For six miles around the farms are partly cultivated. There are several places of worship. Our chapel seats about 300. I have spent five weeks visiting the societies, giving tickets and holding quarterly meetings. More might have been done had there been a regular missionary; but the local preachers supplied. In Woolwich there is an excellent congregation and a Sabbath-school with thirteen teachers and fifty-six scholars. They distribute tracts several miles around. Thus the good seed is being sown. On Sunday morning the friends in Guelph contributed nearly £5 towards their Sunday-school.'

Representatives of six bands of Indians attended a camp-meeting at Muncey, and about twenty were baptized. On a clearing of twenty acres they were building a good frame house, 24 x 30.

The Chairman of the Augusta District writes of two good camp-meetings, revivals in several places, successful Sunday-schools, temperance societies, and preparations for Centenary meetings.

A special department was opened in the *Guardian* for young people.

'The Warwick and Adelaide Mission includes part of three townships; land as rich, well timbered and watered as any I have seen. The people are industrious, sober and generous. Cannot occupy more than half the ground; work for two young men. From the settlers we hear the Macedonian cry, but cannot answer it. Fifty-five have been received on trial.'

At the Brantford Centenary meeting, Lewis Burwell, Esq., in the chair, £105 was raised; at Mt. Pleasant, £82 15s., and at Governor's Road, £82 15s.

'At Adolphustown our chapel was filled and $250 contributed; at Ernestown, $200, and over that amount next evening at Waterloo; in Kingston, $250, notwithstanding opposing efforts; at Gananoque, $50; Elizabethtown, $178; meeting in the rear, $127; Kitley, $165; then in the teeth of the severest storm known here for years, we proceeded twenty-five miles to Crosby and received $189; in Bastard, $46; Perth, $668—more than double our most sanguine expectations; Mr. James Flintoff, £50; A. Alexander, £25; Capt. Adams, £12 10s.; H. Glass, Esq., Presbyterian, £13 10s.; Mr. and Mrs. Brooks, Church of England, £10,' etc.

The Rev. J. Stinson, October 14th, reports Centenary meetings: Niagara, $776; Glanford, $416; Copetown, $276; Jerseyville, $104; Brantford, $400; Mount Pleasant, $323; Blenheim, $216; Oxford, $760; London, $660; Delaware, $120; Chatham, $320; Dolson's, $140; Sandwich, $130; Amherstburgh, $200.

From the Ottawa District Rev. H. Shaler reports: L'Orignal, £44; W. Hawkesbury, £22; Chatham, "My heart said it must be £50," but it reached £73; Lachute, £71; St. Andrew's, £161.

October 18th, Rev. E. Ryerson reports: Lanark, £68;

Ramsay, *£72*; Carleton Place, *£76*; Richmond, £80; Hull, £55; Bytown, *£272*; Ottawa Circuit, £400; Kemptville, £122; Merrickville and Wolford, £65; Augusta, £56; Prescott, £223; Matilda, £233; Brockville, £80; John Counter, Kingston, £125.

'For the last ten weeks we have been publishing the thank-offerings of many, but some may not yet know the joy of giving. *Go a-gleaning!* Many a shilling, many a pound may yet be ungiven. When the proper time comes the totals shall be announced.'—*Guardian,* October 23rd.

In the House of Assembly and through the country the Union of the Provinces was a topic of general discussion; the project was sustained by a majority, both in the House and in the Council.

A new Congregational church, on Newgate Street, corner of Bay Street, Toronto, was opened January 1st, 1840, the Rev. William Ryerson preaching. The pastor, Rev. J. Roaf, stated the estimated cost to be £1,700, of which about £1,000 was subscribed.

A document written by Mrs. Davidson, who was vouched for by two ministers, appeared in the papers, giving an account of the origin of the "Book of Mormon." When living with her first husband, Rev. Solomon Spaulding, in Salem, Mass., he was out of health, and in his antiquarian researches discovered remains of old mounds and forts. From these and Bible records he constructed an antiquarian romance. By editors and others his manuscript was borrowed and extracts published. After his death, in 1816, by some of these borrowers the manuscript was published, with sundry additions, as a divine revelation, and made the basis of the new faith.

A bill to establish and endow the University of Queen's College, Kingston, passed both Houses in January, 1840.

A temperance meeting surpassing all previous ones in Toronto was held in the Congregational Church, February 24th. Many were unable to gain admission. The Rev. James Richardson presided. Addresses were given by John Dougall, Esq., of Montreal, Messrs. Wickson and Ketchum, and Rev. J. Roaf. Sixty-six joined the society.

Up to February the Centenary subscriptions reported had reached the unexpected total of £11,146.

By Mr. Weller, the stage proprietor, in February, the Governor-General and suite were conveyed from Toronto to Montreal in thirty-six hours. This speed trip cost £500.

In honor of the marriage of Her Majesty Queen Victoria a celebration was held by the Methodist Sunday-schools of Toronto on the 17th of March, 1840. The three schools assembled with their teachers, about five hundred in all, in the Newgate Street Church. After a loyal address from the President, they were treated to a substantial repast of roast beef and plum pudding. In the evening, with tickets at 1s. 3d., a general gathering took tea and listened to several addresses. The 2nd of April was observed as a public holiday in honor of the Queen's marriage. In Toronto an ox was roasted and a great feast given to the poor.

A Centenary sermon by the Rev. John G. Manly was published—"a lucid exposition and able vindication of the polity of Methodism."

March 23rd, the Rev. James Evans forwarded a letter from Peter Jacobs, of Rainy River, telling of his trying experiences in the far North: 'I have no doubt of our success among these Indians, only we want the means and more missionaries. Bring one for Rat Portage, about a hundred miles towards Red River; three hundred Indians there. Bring men that can hunt and fish, for we have to depend on spear, gun and snares for our living. Cannot get things from Sault Ste. Marie as when on Lake Superior. We have plenty of fish and rabbits; caught sixty rabbits in five days. Ah, if I had only one pound of good tea as in Canada! Dear brother, I am at your word. If you say stay, I will be glad to stay another year, or go home if you say. Be sure to bring 2,000 gun caps and a spear or two. All the Indians expect to see you here in June. Pray for me and mine.'

The Rev. John Neelands wrote of Mono Mission, embracing Albion, Mono, Adjala, Caledon, Mulmur, Melancthon and Nottawasaga, eighteen appointments and about seventy members; a Macedonian call from Sunnidale, the people generally poor and coming many miles to hear preaching, but very hospitable. The land good, but improvements hindered by absentee speculators. Nelson, Sidney, and other circuits rejoice in constant additions. A new church was opened in Newburgh; the one class increased to three, a flourishing Sunday-school and "Total Abstinence Society" of 150 members.

Subscriptions of £225 having been obtained, the cornerstone of a new brick church in Napanee was laid on the 9th of June, 1840.

The Rev. H. Wilkinson, Prescott, rejoiced in the continuance and prevalence of revivals, "at this hour gladdening a thousand localities."

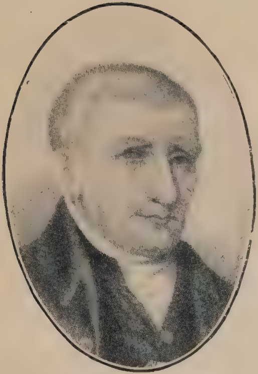
A volume of sermons by the Rev. M. Richey, A.M., was published at the Conference Office, on the unanimous request of the Conference.

A fire in Kingston, April 25th, 1840, destroyed the homes of over fifty families, storehouses, vessels, etc.—a loss of £100,000.

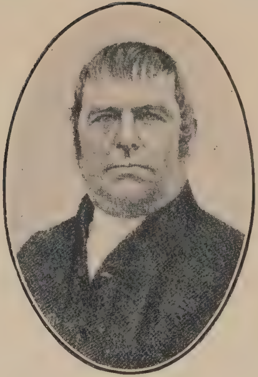
The editor of the *Guardian* attended the General Conference of the M. E. Church, in Baltimore.

METHODIST EPISCOPAL CHURCH IN CANADA.

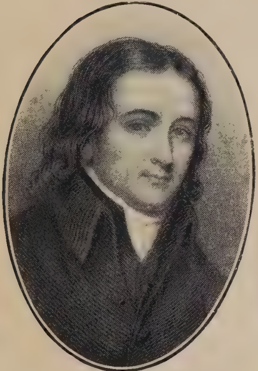
A Conference of the newly organized Methodist Episcopal Church of Canada was convened in Trafalgar, June 25th, 1835. There were reported 21 preachers, including those on trial, and 1,243 members. At their next Conference, June 16th, 1836, the preachers had increased to 24 and the members to 2,390. Several circuits had been formed and a few places of worship built; but the services were generally held in private houses or schoolhouses. Suits were entered and much time and money spent to obtain possession of chapels occupied by the larger body, but without success. In 1838 the Conference met in Trafalgar, June 20th. Bishop Reynolds presided, and George Turner was elected Secretary. Two preachers, James Powley and Andrew P. Shorts, died during the year. The number of preachers reported was 32, and of members 4,177. The general condition of the Church was one of weakness and constant struggle. The Conference of 1839 was held in Sophiasburg, Prince Edward, commencing September 4th. Bishop Reynolds presided, and James Richardson was elected Secretary. Three preachers were superannuated, three became supernumeraries, and nine were received on trial. There was a total of 34 preachers and 4,591 members. The work was divided into two Districts, with



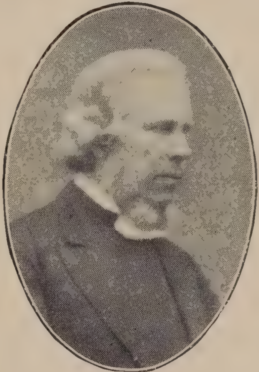
Hugh Bourne
Founder of the Primitive Methodist Church



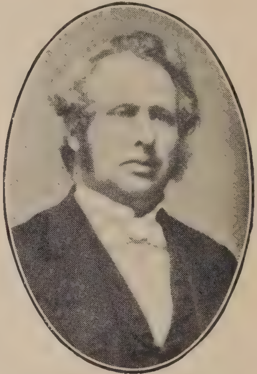
John Hicks Eynon



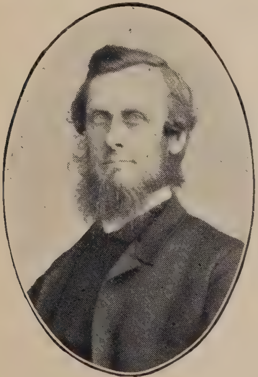
Alexander Kilham



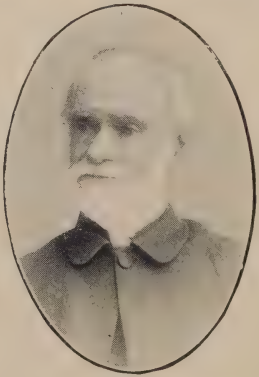
John Addyman



George R. Sanderson, D.D.



John G. Manly
The only survivor of the preachers in active work prior to 1839. From an early photo.



John Doel
Aged 93. Mr. Doel, when a lad, delivered the first issue of the *Guardian* to Toronto subscribers.

23 circuits. At the Conference of 1840, held in Cummer's Church, commencing September 2nd, there was a total of 49 preachers, 5,325 members, 24 circuits and 3 Districts. The Rev. James Richardson received permission of Conference to act as agent for the Bible Society. Some chapels had been built, and prospects were brightening.

PRIMITIVE METHODIST CHURCH.

In Chapter XXI. we noticed the arrival of some Primitive Methodist laymen in Little York and the fruits of their early labors up to the erection of the Bay Street Chapel in 1832. By the English Conference of that year the Hull circuit was requested to assume the care of the Canadian work, as no Missionary Society was yet organized. Two additional missionaries—Joseph Partington and William Lyle—were sent out. The little itinerant band was further enlarged by the addition, in 1833, of Messrs. Berry, Lowden and Arthur, recruits from the Canadian field. An increase of one hundred members was shown for the year 1835. Toronto soon after was divided into two circuits, in charge of Messrs. Summersides and Jolley; Niagara was given up, and Markham made the head of a circuit. The total membership in 1838 was 375.

THE BIBLE CHRISTIAN CHURCH.

In 1815, William O'Bryan, a Wesleyan Methodist local preacher, learning of the extreme spiritual destitution of the county of Devon, resolved on a visit of investigation. He found no Methodists, but after preaching at Shebbear he gathered about twenty persons into a society Other societies were soon formed, and by the autumn a revival broke out in Moorwinston and spread rapidly into Cornwall, many hundreds professing conversion. The work continued to extend, active co-workers were enlisted, and in four years two thousand members were enrolled. A Conference was resolved upon, and called to meet at Baddash, Cornwall, August 17th, 1819. From this Conference thirty itinerants—sixteen male and fourteen female—were scattered over twelve circuits. In 1821 a Missionary Society was organized and £92 obtained. Ten years later these societies, with a roll of six thousand members, secured legal recognition as Bible Christians. The Conference of 1831, with a missionary income of £104, resolved on opening a mission in North America, and sent Francis Wetherall to Prince Edward Island. He arrived on the 26th of the following June and began his work in and around Charlottetown, preaching in the open air, in barns and houses, gathering forty-seven members in a few months. The next year he had thirty-six preaching places, with sixty members, and Philip James was sent to assist him. By the Conference of 1832 John Hicks Eynon was assigned to Upper Canada, where he arrived in July [illegible]33. At Cobourg he and his zealous wife, Elizabeth Da[illegible], began their missionary labors, preaching by the wayside and wherever a door was open to them. Their circuit soon extended to two hundred miles, and by the end of the year eighty-eight members were gathered. Amid dangers and privations innumerable, with zeal undaunted they continued their work. In 1836 they had a church erected in Cobourg and another at Precious Corners. Their roll of members increased to 181. In 1839 John Edwards was sent to aid them in ministering to the new Canadian settlements, and encouraging success crowned their arduous labors.

METHODISM IN CANADA

THE NEW CONNEXION METHODIST CHURCH was the first offshoot from the parent stem of Wesleyan Methodism. It had its origin in an agitation for the rights of the laity in Church government. The leader in this agitation was Alexander Kilham, and the chief claims which he and his associates contended for were: The right of the people to hold religious services at such hours as were most convenient, without being restricted to the intervals between the services of the Established Church; the right of the people to receive the ordinances of Baptism and the Lord's Supper from the hands of their own ministers and in their own places of worship; the right of the people to representation in the District Meetings and in the Annual Conférence; the right of the Church to a voice through its local business meetings in the reception and expulsion of members, in the choice of its local officers, and in the calling of candidates for the ministry.

In the Jubilee Volume of the Methodist New Connexion, published in London in 1851, we find the following reference to the establishment of the Mission in Canada:

"The Conference of 1837 determined to open a mission in Canada, and appointed the Rev. John Addyman to enter on this important and arduous undertaking. Attention had been directed to Canada as a suitable field for missionary operations by various circumstances. In the year 1820 Mr. William Ridgeway, on a visit to Canada, was deeply impressed with its claims on the sympathy of British Christians. Some time afterwards, Mr. Nall, one of our circuit preachers, having relinquished the ministry in England, was induced, partly by the spiritual necessities of the inhabitants, to settle in Canada. In 1832 Mr. Joseph Clementson, one of our Hanley friends, being at Toronto on business, found the inhabitants of the surrounding country extremely destitute of religious ordinances. Lastly, reports had been published by the Independents and the Baptists respecting the religious requirements of the province. Doubtless our steps were directed thither by Providence. Happily Mr. William Ridgeway was called to America soon after Mr. Addyman's arrival there, and rendered him valuable aid in selecting a suitable sphere of labor. Two years subsequently the Rev. Henry Only Crofts was sent to assist Mr. Addyman."

The labors and successes of this branch of the sisterhood of Methodist Churches in Canada will be duly chronicled in our next volume, in connection with the other organized bodies briefly noticed in these closing pages.

DATE DUE

JUN 29 2019

THE LIBRARY STORE #47-0207

BX8251 .S21 v.1
The first century of Methodism in Canada
Princeton Theological Seminary–Speer Library
1 1012 00004 0982